GLAD TIDINGS

JANUARY 1987

A haven of peace in the troubled Middle East . . .

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Written in Love

Shaken out and emptied . . . Neh. 5:13

Sometimes I wonder what it will be like when the empty nest syndrome descends upon me. There are times now when the children are away for hours on end and I relish a few moments peace and quiet. Other times I wander through the house restless and uneasy with its emptiness.

Life has its empty moments — that little ache of longing last weekend when I went through some old photographs and saw my Dad with his regiment before they went overseas in 1941. Today his balmoral lies in a dresser drawer in Mum's apartment — only one reminder of the man he was.

Or that moment of regret I sometimes feel when I remember a deed undone, or a kindness unacknowledged. I am sure that when (or if) the children leave home, I will feel that same hollow void.

Emptiness, however, is also a state of readiness to be filled. Something to think about at this time when we have great plans for starting the new year off with a clean slate. How about starting it off by emptying ourselves of last year's bitterness, anger, frustrations, as well as ridding ourselves of the excesses of the holiday season?

In high school we used to get into great philosophical debates as to whether one was born with a full cup to be drunk, or whether one was born with an empty cup to be filled. Then, I argued on the side of a full cup, quoting the 23rd psalm, "My cup runneth over." Being filled with God's goodness was a joy that overflowed into everything I did.

Now, when I stare at my empty tea cup at the office, sometimes unwashed from the day before, I think that everything needs to be rinsed out at least once in a while!

To empty oneself is to discharge all negative thoughts, all bad feelings. It's like emptying the wash bucket and rinsing it out. Now it's ready for fresh soap and clean water. As the body is ready for the Holy Spirit to fill it with abundant life. Rather than the empty feeling of loss that makes us want to shrivel up, we are like helium-filled balloons, soaring to the heights.

Emptied, we are opened to God's will. Emptied, we are readied for God's leading. Emptied, we are freed for service.

Ahead lies a new year. Are we prepared to follow the example of the one who emptied Himself for us? (Phil. 2:7)

June

The Churches of Lebanon: Witnessing in a Country in Torment

by Marjorie Ross

In the spring of 1986, Marjorie Ross travelled to Lebanon for the Canadian Council of Churches, part of an ecumenical team to assist in screening relief and development projects in the Middle East, and to take a message of concern and support to the churches of Lebanon. Here she gives her impression of Lebanon.

We left Lebanon from the famous airport in West Beirut on Sunday evening, April 13. Our timing was providential. The next night the American air force bombed targets in Libya, and the situation for Westerners in West Beirut, bad while we were there, became for a time impossible.

Three of us had made up a World Council of Churches "ecumenical team" visiting Lebanon–myself, sent by the Canadian Council of Churches; a staff member of the development agency of the Reformed Churches of Holland, Vim Filios, and Ghassan Rubeiz, Middle East Secretary for the World Council of Churches. The immediate purpose of the visit was connected with relief and development projects of the local churches which are funded through the World Council's "Resource Sharing" system. The second, and far more important purpose, was to bring a message of concern and support to the beleaguered churches of Lebanon, to listen to them, and to bring their stories back to our own churches in Europe and North America.

I had never been in the Middle East before. My image of the region and its people was indistinct, made up in part of half-remembered pictures from Sunday School and ancient history class, but largely of violent images from current news clips. I had no clear picture of the churches of the Middle East, what they were like, how many there were. In fact, I went to the Middle East as a typical Canadian Christian.

Our time in Lebanon was highly compressed — 32 appointments in four days, from one end of the country to the other, but our journeys were punctuated by innumerable military checkpoints and wonderful meals. Ghassan was right when he said that "rural Orthodox food" was the best in the world!

We travelled in a series of battered cars, through the winding and hilly back streets of West Beirut, past streets of buildings pocked with bullet holes, sandbagged windows, shelled ruins — with here and there an intact show window incongruously displaying crystal, or the famous sweets of Lebanon wrapped in pastel tin-foil. Twice we crossed the no man's land that divides the two halves of Beirut, through what Ghassan called the "whistling streets", so-named for the snipers' bullets.

> **Twice we crossed the no man's land through the "whistling streets".**

On a beautiful blue and gold day we drove down the coast to Saida (the Sidon of the Bible) over a road and through a countryside which looked, as nothing else I saw, like the Third World. We went to the "Souk" (market) in Saida to visit a 90-year-old Orthodox bishop who has returned to a damaged and looted residence in order to encourage his people who fled attacks on Christian villages last year to return home. We twisted up and down mountain roads to see other Orthodox Bishops, nuns, and a Greek Catholic priest; they have projects for ways to help displaced people, Moslems as well as Christians, to find their way back to normal life.

Arrangements were made for us to be taken through devastated slums to see the Mufti Kabalan, the religious head of the Shi' ite (Moslem) community in West Beirut. There we received a gracious welcome in the midst of a milling crowd of his followers, in a room furnished in white and gold French Provincial furniture whose windows were full of bullet holes. An armed militiaman held the flood-lights for the photographer. We went from there to a school run by the Lebanese Christian Committee where Palestinian refugee boys are given advanced training in the repair of videos and computers.

The next day we went through the "Christian sector" to the first Greek Orthodox seminary established in their thirteen-hundred-year history, high on a mountainside overlooking the Mediterranean with bombed-out Tripoli in the distance. There, late into the evening, we heard a lay theological professor argue passionately that the Christian presence in Lebanon would never be secured by guns, but only by the witness, and perhaps the martyrdom, of the church.

And one evening we were invited to dinner with a Sunni Moslem lawyer on the International Committee of Jurists, who is working for the "disappeared" in Lebanon. He had a car of "his own people" follow us back through the deserted, darkened streets of West Beirut to our lodgings in the Protestant theological college. Just as we reached it, we

> **The Christian presence in Lebanon would never be secured by guns, but only by the witness, and perhaps the martyrdom of the church.**

Marjorie (right) bringing a message of concern and support.

were stopped by Amal, the Shi' ite militia. (Quick conversations in Arabic by our friends while Vim Filios fumbled in the dark with keys to the three sets of gates that safe-guard the seminary.) Next morning, the clear Mediterranean sunlight filled the street that had seemed so full of danger, shining on the dark hair and bright blue uniforms of little girls going to St. Mary's School, their knapsacks bouncing on their backs.

There were other moments of tension, and some of bewilderment. There were times when plans, guides, cars and drivers changed faster than I could follow Rapid-fire Arabic conversations left my Dutch companion and me asking each other what was happening next. We went into one office expecting yet another Bishop, and were introduced instead to the Mayor of Tripoli!

It is the people who will stand out in my memory. There was the old Bishop in a double-breasted black coat down to his heels, urging us to sample Lebanese pastries in his room above the old church, back of the souk in Saida. Ghassan apologized for our late arrival. The old man's reply in Arabic, was part oriental courtesy, part ecumenical good will. "It doesn't matter if you are late, because you are not strangers. You are coming home." (The next day, a bomb went off near where we had parked the car in the souk, killing four people.)

There was the little Cub Scout kneeling to tie his running shoe in the basement of the half-completed Syriani church, who caught and kissed the hand of his Bishop as he passed, rushing us through on the way to his community centre.

There was Catholicus Kerikeu of the Armenian Orthodox Church, in his truly splendid office, asking that his greetings be conveyed to many friends in ecumenical circles in Canada.

There was the Greek Orthodox Bishop in his Bishopric, high in the mountains near the Syrian border. "He is one of our

Syrian Orthodox Bishop Saliba on building site.

most active Bishops," said Ghassan. "He uses up two cars, and two drivers; in fact we worry a little about him." The Middle East Council of Churches' rehabilitation programme for Lebanon has helped him to renovate three ancient stone-walled vaulted rooms built into the foundation of the Bishopric. They were filled with lively 15 and 16-year-olds who are being trained as para-medics. When we asked the Bishop his concerns, he said that he worries about his people in *diaspora*, the hundreds of thousands of Lebanese Christians who have emigrated to the West — a concern we heard expressed again and again. (We heard that there are now so many Greek Orthodox in Latin America that they are thinking of sending them missionaries.)

The M.E.C.C. relief program is the Christian witness of service in a country which has become an "insane asylum."

Then there are the people in the Middle East Council of Churches (M.E.C.C.) relief programme. It is the Christian witness of service in a country which has, as the Moslem Mufti we visited expressed it, become an "insane asylum". I had heard from others that they were courageous and dedicated; I found out for myself that they were interesting and likeable people. One is an attractive professional woman in her early thirties whose victory in a marathon race recently made the papers. One is a young man about town with friends in Moslem and human rights circles. Then there is the Evangelical pastor in West Beirut, whose particular work is with young people involved with drug addiction. Another, a senior staff member on the East Beirut relief team, is deeply troubled by the violence he sees around him and writes poetry in French as a distraction. The two recently serenaded a busload of ecumenical visitors coming home from a banquet with Arabic love songs. Another is the relief team's logistics officer, described by many as the "salt of the earth"; he went to considerable trouble for me. He lost 28 relatives in his home village in one phase of the war, and told me that each time he must cross over to East Beirut (many people fear to do this at all, but he does it several times a week), he crosses himself, and tells God he is in His hands. As a layman, he does not have the protection a priest's gown often gives.

There are so many Greek Orthodox in Latin America they are thinking of sending missionaries.

Sometimes, when conditions are very bad, and the regular relief workers cannot take supplies to isolated villages, they give a priest or a bishop cash to carry through the many check-points on the roads into the mountains so that ordinary people, Moslems as well as Christians, will be able to buy food and so keep on surviving.

These people, many times, asked me to convey to Christians in Canada that they covet your prayers, for them, and for their country. Pray for their protection in the risks which many of them run daily, and for an end to the long drawn-out torment of their country.

Next month: Marjorie gives her impressions of the political/military situation in Lebanon.

With God
weak is strong
letting vulnerability show
like the dainty blue lace
of your half-slip

lay your heart open
weep unashamed
shake hands anyway
With God
weak is strong

Joanne Watson

Fulfilling Our Ministry

A Worship Service to Inspire and Challenge Groups

by Grace Jess

"This is the day that the Lord hath made, let us rejoice and be glad in it!"

Scripture: St. Luke 4:14-21, 24, 28-30.

Meditation:

Luke tells us that Jesus received and accepted his mandate — (he was anointed or chosen; he was sent or commissioned). But he received it and proclaimed it and accepted it in the midst of an atmosphere of discord, of anger, of rejection and of hostility. Yet he was not reluctant.

Both Isaiah and Jeremiah were reluctant when they were called. Isaiah replied, "I am a man of unclean lips, . . ." and it was only after one of the seraphim descended with a live coal to purify and cleanse his lips that he reluctantly said, "Here am I! Send me." Jeremiah said, "Behold, I do not know how to speak, for I am too young . . ." God reached out and touched his lips and put words in his mouth. Reluctantly a great ministry began.

Like Isaiah and Jeremiah we are reluctant and reticent about accepting the call, the commission and responsibility laid upon us. We have innumerable excuses!!! Yet we are called and set apart for specific tasks. They may not be what we want to do. They may at times be unpleasant. They may even bring controversy.

If we accept them there will be immeasurable satisfaction in the heart. Like our Lord we must go ahead and do what is our lot no matter what anyone says. We must accept the commission of God that he lays upon us as individuals, as women, and particularly as members of the W.M.S. We must fulfill our ministry.

Let me share with you a few lines that may illustrate this with apologies to an anonymous writer for several slight changes of the original . . .

And in those days, behold, there arose in the city a W.M.S. group in a small church; and it came to pass that as the days went by, it flourished greatly.

And in that city were also many established groups who spent their time in cliques, bemoaning the fact that women's groups were not the same as in the old days. Mightily were they astonished when they heard of this new group.

They said to one another, "It cannot be so — how do they rate such a good group?" And it came to pass that many gathered in their cliques at a large church and an elderly minister came among them. And wisdom was in his grey beard. So they spoke to him and questioned him saying, "How is it that this group has accomplished the impossible?"

Whereupon the minister made answer, "Those of whom you speak are hustlers. They arise early in the morning and go forth full of the spirit of the Lord. They complain not, neither do they know despair. They have learned what great things have been written in their Glad Tidings and they have studied diligently from their Bibles.

"While you gather here and say one to another, "Verily W.M.S. is in a terrible state," they are already out for new members. And when the eleventh hour cometh, they needeth no alibis. They knoweth the power of prayer and they that would stave them off, they have become enthusiastic members. There are women that say, "Nay," when they approach, yet when they goeth away even their names are on the membership roll.

"They taketh with them the three angels — enthusiasm, inspiration and prayer — and they have a program that interests and enthuses.

"Verily I say unto you, go and do likewise."*

Prayer:

Gracious God, Our Heavenly Father, bless us and direct us that we may seek your bidding. We pray for your Church universal and especially for the branch we love. May her missionaries, ministers and members be open to your leading. Grant that we may accept the tasks and responsibilities laid upon us in a spirit of enthusiasm, inspiration and prayer. We pray in the name of Jesus Christ our Saviour, King and Head of the Church. Amen.

Closing Challenge:

The challenge is to accept our commission with joy and enthusiasm, with the inspiration of the Word and Spirit and with the discipline and openness that issues from prayer. Let us go and do God's will whatever it may be.

---

*Adapted from page 7 *Patchwork Pieces,* Toronto West Presbyterial United Church Women.

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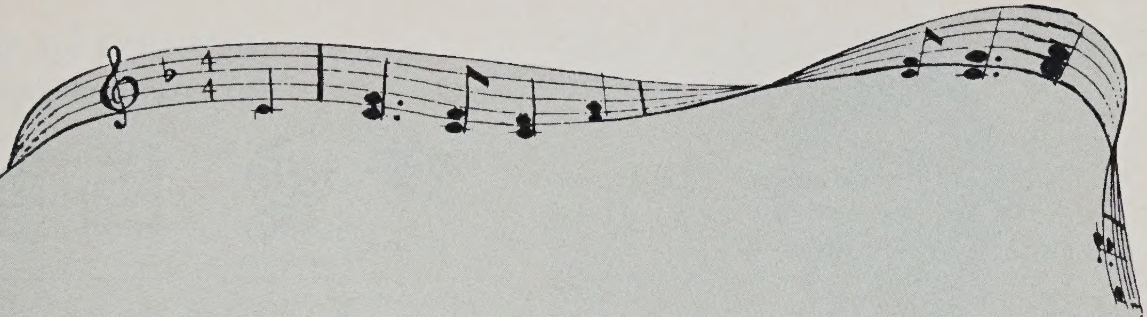

Life's Sweet Symphony

Time goes on
Waiting for no one
Like a coin of gold
To spend as we may
It's not what today brings to you
It's what you bring to this day
We're all an important part
Like a musical instrument
From which life's melodies unfold
Be grateful for the chance to play
A note in life's sweet symphony.

Helen Eves

爱国 爱教

Encounters with Chinese Christians —New Hope, New Vision

by Patti Talbot

"You, Lord, give perfect peace to those who keep
their purpose firm
and put their trust in you." (Isaiah 26:3 TEV)
". . . I will pour out my spirit on everyone:
your sons and daughters will proclaim my message;
your old men will have dreams,
and your young men will see visions." (Joel 2:28 TEV)

Recently I had the opportunity to travel in China as part of a Canadian church delegation. Our ostensible purpose was to attend a gathering in Nanjing organized by the National Council of Churches of Christ in the USA (NCCCUSA). Called "Nanjing '86," the meeting had the theme of ecumenical sharing between Christians and churches in a world that is marked by imbalance in power and certain resources.

It is not about that event that I will focus here, however. For my strongest impressions of China came through the people with whom we met and talked during our 1-week exposure following the Nanjing meeting. As a sort of "window" onto the church in China, let me share 3 stories or images that had a deep impact on me.

The first is, of all things, a church service. To us, a church service may seem like nothing out of the ordinary. To Christians in China, though, a Christian service in a public meeting place, be it a church or any other kind of building, is a special event.

This is because, as many will be aware, in the 1970's during the Cultural Revolution, all churches in China were shut

Love of country, love of church . . .

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down by the Government, then under the control of the ultra-leftist "Gang of Four." Christians, and especially Christian leaders were actively persecuted. Along with most intellectuals, students, and professionals, they were sent to the fields or the factories, to contribute their manual labour. Some church buildings were used as factories or storehouses. Others were simply boarded up. Seminaries were closed, the property taken over by the state.

The first church service I attended in China was at St. Paul's, Nanjing. It was used as a warehouse during the Cultural Revolution. Formerly an Anglican church, it is now simply called St. Paul's Christian Church, to distinguish it from Catholic churches.

The service began at 9 a.m. The five of us who went together from our hotel were almost late. Our taxi driver had been given instructions that we wanted to go to Sunday service at a church in a particular area of the city. We drove about 15 minutes before he pulled up in front of a large gate and cement wall. Immediately I recognized the mosque I had visited the day before! Clearly, our taxi driver thought that those "religious places" were all the same.

By the time we got into the sanctuary, only the pews at the front saved for the "visitors" were empty. 350 or 400 filled the seats, with another 100 or 150 standing at the back and around the entrance.

Since I couldn't understand what was being said, I spent the hour watching the people around me. The faces were of old men and old women — but mostly old women. These were some of the many Christians who had come back to the churches after the Cultural Revolution ended. These were some of the Christians who met for worship and prayer in each other's homes during those years. These were some of the many who believed, in faith, Christ's words: "where two or three are gathered in my name, there am I in the midst of them." (Matthew 18:20)

Patti at her desk in Japan, stuffing envelopes.

When I looked into those lined and tanned faces, at the gnarled hands, I saw signs of lives of physical work, hardship and endurance. Dressed in plain blue or gray, their hair cut in the characteristic straight-off-below-the-ears style of most elderly Chinese women, they followed the service intently, praying, singing and listening with fervour and gusto. In these women, in their tried and strong faces and hands, I saw the strength of the church that had endured persecution and the foundation of the church that is being built, the foundation that will lend

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firmness and solidity to the structure.

Afterwards, outside the church I witnessed something that remains as clearly in my mind as the faces of the women who are mothers of the church. One woman, about 70 years of age, stood in a corner of the church yard, close to the church building. She was obviously in some kind of mental or physical distress, and the small group of grandmothers standing around shared her troubles.

Another woman, of about the same age, stood close to her. While making comforting sounds and talking quietly, this woman was rubbing the other's arms, shoulders, back, chest. A Chinese friend told me that this woman was a healer, and we were watching her efforts to comfort and heal the suffering woman. Any one of us who have felt the touch of someone who cares, when feeling tired or despondent or ill, knows what a healing power such physical touch can hold.

This image ot people ministering to each other served as a further sign to me of a church built on the faith and strength of its people.

> The most fundamental task before the Church in China is to root Chinese Christianity in the soil of China — to make the Chinese Church "wholly Christian, wholly Chinese."

That same day, again with a group of foreigners — this time there were about 35 of us — I went to an afternoon worship service in what had been described as a "country church". In fact, rather than a rural church, it was in the midst of a new housing development in an industrial area not far out of the city of Nanjing.

Churches are not landmarks well-known to tour bus drivers in China. On our way to the service, we got lost. Only by asking a roadside vegetable seller did our driver get set on the right path. By the time we finally got to the church, we were well over 30 minutes late. Nevertheless, we were ushered into the pews that had been saved for us — right at the very front of the sanctuary. The whole gang of us trooped in right in the middle of the sermon.

Well, we thought it was the middle of the sermon. I guess the pastor wanted to give his guests his full measure. So he held forth for another 30 minutes.

Boy, was it hot that afternoon! The church, which held about 350, (at least the way we were packed into the pews) was stifling. I looked around for something that would take my mind off the heat and the temptation to take a quick snooze.

High on one wall I saw the Chinese characters: *love of country, love of Church.* Seeing this, I was reminded of conversations we had had with Chinese Christians in the preceeding days. The most fundamental task before the Church in China today, they stressed, was to root Chinese Christianity in the soil of China. In their words, to make the Chinese church "wholly Christian, wholly Chinese."

Seeing these characters, I was reminded of the Three Self Movement. The three-self principle of the Chinese Protestant Church — self-governing, self-supporting and self-propagation — represents an effort by Protestant Christians to indigenize, to free the Church from foreign domination, and to create a Chinese identity for the Church in China. In the past, Christianity was seen as a foreign religion, imposed on the

Chinese people as part and parcel of the imperialism of foreign powers. To root the Church in the soil of China, the Church must be a church of the Chinese people, not for the Chinese people; a church of the poor, not for the poor. The three-self principle is seen as a means to this goal. The message that came across strong and clear to us then was that while Chinese Christians welcome and value ties of fellowship and faith with Christians outside China, the effort to build a Chinese Church must be carried out by Chinese Christians and Chinese Christians alone.

The last story I would leave with you is that of a seminarian I met in the Protestant seminary in Beijing. The seminary is a small one. Opened in 1982, 7 students were in the first class. Ten students entered in 1983 as the second class, to make a total of 17. Ten were women, seven were men. All were between the ages of 25 and 35.

A key task before the Church is the training of leaders — pastors, evangelists, Christian workers. During the years of the Cultural Revolution, theological education ceased to exist in China. From 1966 to 1981 no leaders were trained. Those whose training was interrupted have for the most part been unable to give up work of the past 20 years to go back to study. Thus all of the present leadership of the Protestant Church is in their late fifties, or sixties, or seventies. There are very, very few trained Church workers between the seminarians' mean age of 30 and that of their professors and pastors.

The seminarian with whom I talked stressed that age was not the only difference between teachers and students at the seminary. The social background, and the experience of the students differed from that of their teachers. A teacher before he entered seminary, this man of 35 said that there was no question among his friends of his not being "wholly Chinese." This charge, levelled by many Christians in the past, had never been addressed to him. Yet even so, the work he had set before himself — his hope and his vision — was to integrate basic Christian teaching with the reality of society in China today. The three-self principle was, he emphasized, how the Protestant Church would be one with the Chinese culture, society and people.

> The three-self principle of the Chinese Protestant Church — self-governing, self-supporting and self-propogation — represents an effort by Protestant Christians to indigenize, to free the Church from foreign domination, and to create a Chinese identity for the Church in China.

Isaiah 26:3 speaks of peace that is given to those who keep firm in their faith, who keep their trust in the Lord. Surely this peace will be enjoyed by the women I saw in Nanjing. They are truly grandmothers of the faith, now strong supports of the emerging Christian community there.

Joel 2 speaks of a land that will be restored to fruitfulness. The sons and daughters of the Church in China are proclaiming the Lord's message. Grounded in the Chinese reality, they are building a Church that is "wholly Chinese, wholly Christian." I would not call the women of St. Paul's Church, Nanjing, part of the Church of yesterday, nor the seminarians I met part of the church of tomorrow. All form a part of the church of today in China — both old and young embued with new hope, with new vision.

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$ESTIMATES 1987$

Rainbow of Hope

Grants: to interchurch organizations and Christian literature groups worldwide	**$13,600**	**1.2%**
Administration: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses	**160,800**	**14.4**
Mission Education: includes salaries for 3 executive and 4 support staff, resources for Adult, Youth, and Children, *Glad Tidings* and the Book Room	**208,905**	**18.7**
Area Educational Consultants: salaries of 7 Area Educational Consultants and expenses related to leadership training, Christian education and work with groups of all ages	**245,300**	**22.0**
Board of World Mission: for outreach in Canada and overseas, sharing in the work of the Church through the Board	**488,250**	**43.7**
	$1,116,855	**100%**

Synodical Objectives have been accepted for	935,066
The balance will have to come from legacies, gifts and interest	181,789
	$1,116,855

Synod Sponsors Young Adult Resource Ministry

Conference Point Camp, Williams Bay on Lake Geneva, Wisconsin was a place of meeting and diversity last June. People came from four countries and over twenty denominations to participate in Crossroads 1986: A Young Adult Ministry Leadership Training Event. Participants were offered rest from "their journey" and renewal for its continuation through worship, fellowship, recreation, presentations, workshops and team planning time. Worship messages and keynote speakers addressed the Micah text, "what does God require" in a North American, western, global, and personal context. Workshops and seminars, more intentionally young *adult* oriented, focused on areas as varied as loneliness in young adulthood, parenting for peace and justice, and beginning and maintaining a young adult ministry. Crossroads 1986 was 'an interdenominational leadership training event for strengthening and extending the church's ministry with young adults.'

"The Young Adult Ministry Resource Team", sponsored by the Congregational Life Committee of the Hamilton-London Synod, participated in Crossroads 1986 as official representatives of the Presbyterian Church in Canada. This "Resource Team" includes Elaine Anderson, Welland; Marilyn Repchuck, Hamilton; Rodger McEachern, Shakespeare; Elizabeth Johnston, London; and team coordinator, Judy Young, Owen Sound. For team members, this ministry is a two year commitment: June 1986-June 1988. The team is now in the process of designing six events which will offer leadership training and direction for young adults and those interested in ministry with young adults. These events are targeted for early 1987 throughout the Hamilton-London Synod. Consultation for individual churches or clusters of churches is also available from any or all of the team members throughout the two years. "The Resource Team" is encouraged and informed by its "Synod Support Committee". Members representing each Presbytery really carry out significant legwork for "The Resource Team": surveying congregational and Presbytery needs, informing Congregational Life Committees, making workshop and promotional arrangements, acting as young adult advocates in their own ministries, and throughout the life of "The Resource Team" evaluating and making recommendations for future directions of this ministry.

Young adulthood is "not just an age but a passage, an attitude, an orientation, a life experience. Young adulthood is that stage of life in which directions are sought, choices tested, and commitments made. It can be a time of great psychological and spiritual growth." This is an exciting new area that "The Resource Team" is embracing. Your encouragement and prayerful support can only strengthen this ministry as we seek to support young adults in their effort to respond to God's call.

Interested in making use of "The Resource Team"? Like to start a similar project in your Synod? For information contact: JUDY YOUNG, team coordinator, St. Andrew's Presbyterian Church, Owen Sound, 519-376-7886; BILL McELWAIN, chairman support committee, St. Giles Presbyterian Church, St. Catharines, 416-934-1925.

NEWS

SOLIDARITY ACTION IN TORONTO, CANADA

Pouring rain did not dampen the spirits of 700 people gathered in front of the City Hall in Toronto, Canada to protest against Japan's Alien Registration Law and its fingerprinting system. An ecumenical event supported by Canadian church people, the rally was organized by Korean Canadians living in Toronto, Canada's largest city.

One of the dozen speakers was Beth McIntosh, a missionary of the Presbyterian Church in Canada. With her husband, Jack, Mrs. McIntosh has worked with the Korean Christian Church in Japan for over 25 years. Mrs. McIntosh is in Canada for a one-year "home assignment." Mr. McIntosh, who has refused to be fingerprinted as required by the ARL, was refused an extension of his residency permit in July. Though facing imminent deportation, he remains in Japan working for an honourable and just resolution of this issue.

In her words to rally participants, Mrs. McIntosh called on Japan to be true to the international human rights instruments it has legally ratified. In law, Japan guarantees equality for all people within its borders. In fact, discrimination is institutionalized in the ARL, with its unjust system of fingerprinting aimed at controlling the Korean minority in Japan.

Other speakers decried the proposed revision of one-time fingerprinting (at time of first registration) as a subtle perpetuation of the present system. A delegation forwarded to the Japanese consulate in Toronto demands that fingerprinting and the passbook-style ARL card be abolished, and the human rights of all people in Japan be respected. (*Japan Christian Activity News*, October 1986)

CHURCH ANTI-RACISM GRANTS

GENEVA — This year's grants from the Special Fund to Combat Racism of the World Council of Churches total 400,000 US dollars, are divided among 51 groups in more than a dozen countries.

Two recipients, the African National Congress and South West Africa People's Organization, share 45 percent of the total. The ANC receives 80,000 to "assist the increasing number of South African refugees expelled from the Frontline States (which border South Africa) because of pressure applied by South Africa.

SWAPO gets 110,000 for "legal aid in defence of Namibians being arrested, and for those already in jails and detention concentration camps", for "collection and dissemination of information through publicity to mobilize the oppressed masses of the Namibian people", and for "humanitarian relief aid and educational assistance for the dependants of those jailed and murdered by the regime".

Two other groups active against apartheid in South Africa and South African rule in neighbouring Namibia share another 36,000, the Pan Africanist Congress of Azania and the South African Congress of Trade Unions.

Among criteria for grants are that the "purpose of the organizations not be in conflict with the general purposes of the WCC", and that the money be spent for "humanitarian activities". Grants are made "without control of the manner in which they are spent".

Some past grants, notably in 1978 to groups fighting the white-dominated government in pre-independence Rhodesia (now Zimbabwe) prompted negative reaction in some parts of the church, particularly in Europe and North America.

"Groups of the racially oppressed" receiving special-fund grants for the first time this year include:

—Gitksan-Wet "suwet' en Tribal Council, Canada, 3000 to "help the council in its attempt to deal with the intense racial reaction surrounding them."

—Council of the Haida Nation, Canada, 3000 for a video tape with "historical information, stories, music, and visual images of their nation."

—Nuu-chah-nulth Tribal Council, Canada, 2000 for public-education to "fully inform the public of the meaning of Indian land claims, and Indian Native culture, in an effort to address the inaccuracies and negative position presented through the official media". EPS

INDIAN PRIME MINISTER ASKED TO REVIEW EXPULSIONS

CALCUTTA/DELHI — A Roman Catholic delegation has asked Indian Prime Minister Rajiv Gandhi to examine several expulsion orders by Indian officials against foreign missionaries. According to Religious News Service (8 October), two of them have left India because of the orders; those against others are pending. SAR News, church news agency, reported (9 October) that as a result of Gandhi's review of his case, one of the expelled priests, a Jesuit, will be allowed to return if he applies for re-admission. —EPS

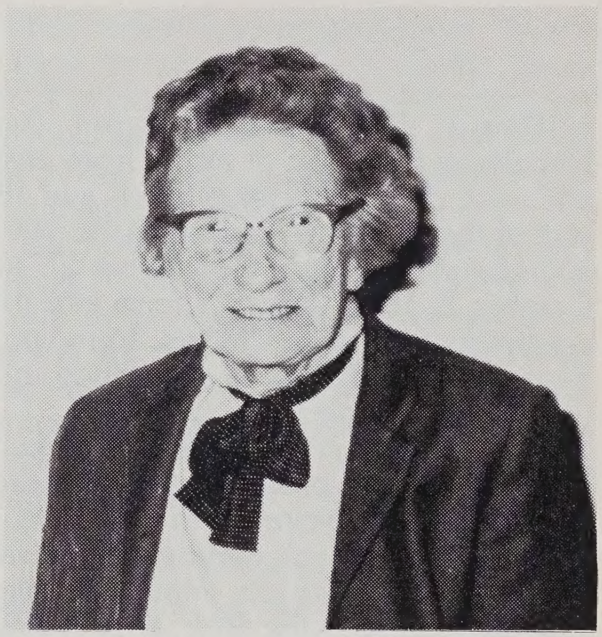
WORLD DAY OF PRAYER APPOINTMENT

The International Committee for World Day of Prayer announced the appointment of Eileen King of New York City as its Administrative Secretary, beginning January 1, 1987. The International Committee serves women in 170 countries and regions of the world who celebrate World Day of Prayer the first Friday of March each year and who are bound together in a Movement of "Informed Prayer and Prayerful Action".

She is currently serving as Program Assistant, Ministry of Women and Children, World Division of the United Methodist Church. In this position, she participated in the UN End of the Decade for Women Non-Governmental Organizations Forum, Nairobi, Kenya, July 1985.

Eileen King brings to this position a wealth of experience in working with and on behalf of women in preparation of worship resources, in prayer ministries, and in issues of peace and justice involving women, nationally and globally.

Retirees Report:



Nellie Smith worked for the Society as accountant and assistant to the Treasurer from 1925 until 1960. Her executive ability, especially in matters pertaining to money, was invaluable to the Society. On her own initiative, Miss Smith attended and graduated from the Missionary and Deaconess Training School in 1939.

Today she lives at Christie Gardens in Toronto, a Nursing Home where she receives partial care. On her last birthday in May 1986 Nellie received 75 cards from "my missionary friends from all over Canada".

"I often think of the days I worked for the Society", she writes. "They were very happy days."

CHRISTIAN MEDICAL ASSOCIATION OF INDIA
TWENTY-NINTH
BIENNIAL CONFERENCE AND DIAMOND JUBILEE

Almost 400 delegates from the Himalayas to the tip of India, from east and west, plus 15 overseas guests and 18 staff of the Christian Medical Association of India met in Delhi September 28 to October 2, 1986, together for a jubilant celebration of the CMAI's founding. There were 34 foreign missionaries and volunteers among those present.

The opening service, with a packed church, was one of thanksgiving. There was cause for rejoicing for the past history of CMAI, in which dedicated medical missionaries played an important role. The speaker was the Rev. (Dr.) Vinay Samuel, honorary General Secretary of the Evangelical Fellowship in the Anglican Communion and Founder Secretary of the Evangelical Fellowship of India, Commission on Relief. He is a CSI pastor in Bangalore. He spoke from the text, "I am come that they may have life, life in all its fulness". (John 10:10)

On Monday morning the conference was officially inaugurated. This was followed by welcome messages, presidential address and the release of the souvenir magazine which included greetings from friends near and far. Included were those from Pauline Brown, The Canadian Council of Churches, and The Presbyterian Church in Canada.

Two key-note speakers expounded the theme, "That they may all have life: New challenges for CMAI in the ministry of health, healing and wholeness." Dr. (Rev.) John Wilkinson, from the Church of Scotland who has served as a medical missionary in Kenya, is chairman of the Medical Committee of the British Council of Churches. He raised the question, "What is life?", and stressed that life comes from God and is part of the mystery of God's being. He is life and the source of our life and of all life. Health care is concerned with the support, preservation and maintenance of life. It is a three-fold task: (1) to add years to life, (2) to add life to years, and (3) to add health to life. The Christian health care professional should be able to offer his patients not only the best scientific treatment he can provide, but also the promise of forgiveness of sins, and the removal of guilt, as well as the promise of eternal life which begins here and now.

Opportunities followed for discussion and fellowship with the business meetings taking up the greater portion of time. A closing communion service challenged individual commitment to Christ and service to Him in bringing life to all.

Eleanor Knott

Dear friends,

104 Chung Mei Lu
Hualien, 97044, Taiwan
R.O.C.
September 1986

Revival continues — there are some very encouraging events that give testimony to the continuing work of the Holy Spirit. This past summer, 86 mountain young people felt the call of the Lord to make application to study at Yu-Shan Theological College. As we reviewed each candidate, we were impressed by the number who mentioned a Prayer Mountain Retreat experience with the Lord that served as the turning point in their lives and led them to dedicate their lives to the Lord's work. Some had experienced the Lord's call while a student at a Christian school. Others had been members of the local gospel singing group in their area and were called by the Lord through the songs they sang and the testimony to the work of the Holy Spirit in the lives of their friends. Then there were others who had spent the better part of their academic life living away from their home villages, when upon graduation, returned home to discover the spiritual lethargy in their home church and were thus challenged by the Holy Spirit to get sufficient training so as to return to their home village to let the Holy Spirit bring revival through them.

In accepting 45 applicants, we realized we would be crowding our already limited facilities. This has caused us to accelerate our expansion planning. This is also a challenge for us to provide relevant training for those who are products of the current revival movement. Theological training will be constantly measured against the realities of a life-changing spiritual experience. Pray that all of us will be willing to be more sensitive to the challenges of this revival.

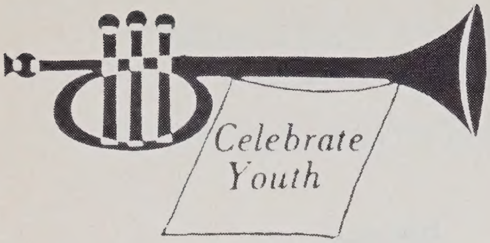
But what of the 41 who were not accepted? They felt the clear call of the Lord for full time service. We ask your prayer support for them, that they may use this year well in preparing to take the entrance exam again next year or as they seek the Lord's will in understanding the implications of what it means to serve the Lord.

Yu-Shan celebrated its 40th Anniversary this year, as did some of the tribal churches. Pray that Yu-Shan will have a vital ministry for them.

Along with a variety of jobs at Yu-Shan, Bill continues to teach and now shares the vice-principalship with Rev. Christopher Tung, who will be responsible for P.R. He is a very capable mountain faculty member. He led a very successful tour for our women's quartet this summer in the U.S.A.

Yours in Christ,
Bill and Judy Estell

NOTE: The Women's Missionary Society (WD) contributes to the work of Yu-Shan College through a Christian Literature grant.



What Is God Like?

What does God *look* like? or "What colour is God's skin?" as the song title asks. These questions and others like them are posed by many people during the course of their life as they seek to know God.

The scriptures tell us we are all created in the image of God and that Jesus Christ came to "show us the Father" (John 14:6ff). Unfortunately we don't always see God when we look at others around us. And we seem to speak of Jesus the Christ, God, and the Holy Spirit in such a way that people hearing us think they are three separate entities instead of the Triune God.

How do you describe God? The following was passed on to me by someone in the Board of World Mission office.

WHAT GOD IS LIKE

God is like a Coke . . . He's the real thing.
God is like Pan Am . . . He makes the going great.
God is like General Electric . . . He lights your path.
God is like Bayer Aspirin . . . He works wonders.
God is like Hallmark Cards . . . He cares enough to send the very best.
God is like Tide . . . He gets the stains out that others leave behind.
God is like V O Hairspray . . . He holds through all kinds of weather.
God is like Dial Soap . . . Aren't you glad you know Him?
Don't you wish everyone did?
God is like Sears . . . He has everything!
God is like Alka Seltzer . . . Try Him, you'll like Him.
God is like Scotch Tape . . . You can't see him, but you know He's there.

By Patsy Moore, 1982
Submitted by Dawn Lloyd

Here's an idea for your group to use.

Write the above on newsprint so that everyone can read it.

Read it together silently, then ask people to share their reaction to it.

Now read it again. This time just read the second section in each couplet.

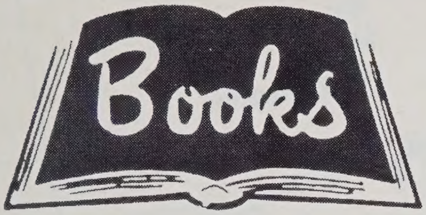
God . . . *is the real thing.*

He makes the going great, and so on.

Is this your understanding of God?

The language we use makes a great deal of difference when we share what we believe. Are we using inclusive or exclusive language? Are *our* descriptions of God such that they help people find God?

Lois Powrie



Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

WITH GOD NOTHING IS IMPOSSIBLE *by Murray Dryden. Published by Fitzhenry and Whiteside. 159 pages. $19.95 Paperback $14.95.*

The name Dryden is familiar because of hockey stars Ken and Dave, but this book is the personal story of their father, Murray Dryden. He tells many interesting stories of his early life on a Manitoba farm and how, at 17, he left home to earn his own living. Although he had no desire to be a salesman, it was the only type of work available. In a diary of those early years he says, ". . . I tried to stay alive during the depression, selling to housewives who couldn't afford to buy anything. So often during those years I had nowhere to sleep. I would walk the streets at night or sleep in a railway station waiting room or on the floor of a variety of unheated buildings. It is possibly not surprising that I developed a special appreciation of a soft, warm, clean bed that has never left me."

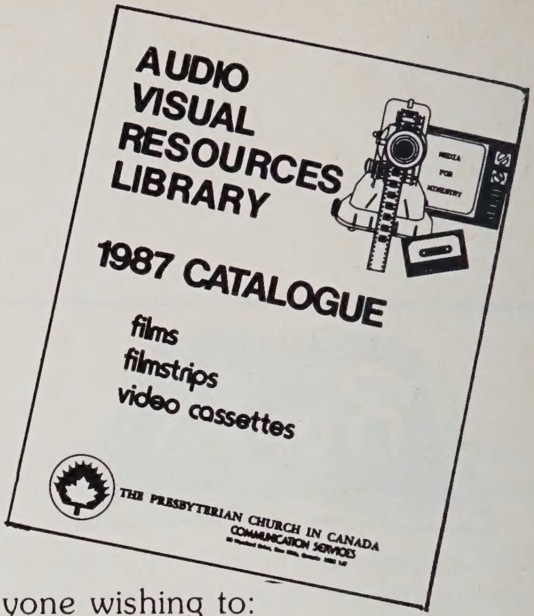
Despite discouragements, he had a real entrepreneurial spirit and successfully promoted and sold a variety of products. In 1942 he joined the airforce and became part of the YMCA war services. On his return to civilian life he published a travel guide *Ontario Guest Services.* Later he had a concrete building block business and still owns a Christmas tree farm. Along with his wife Margaret he founded the Canadian charity *Sleeping Children Around the World.* The Christmas tree enterprise provides financing for kits which have been sent to 85,000 children in 18 countries around the world. Each kit contains a mattress, rubber sheets, sheets, pillow and cases, blanket, mosquito netting and pyjamas. The cost is $28. Every cent of every donation is spent on the kits. There are no costs for administration, travel, etc. Murray Dryden has made 14 trips at his own expense to distribute the kits and take pictures of the sleeping children. Materials are bought locally and the work of making up the kits is done by local workers.

The book is written in an easily readable style, and has many amusing anecdotes. It also has a real message. In the foreword Kenneth Bagnall concludes, "He has given generously to untold thousands of children in the alleyways of history. But he has given to us as well. There never was a time when we stood more in need of what he offers — a life of integrity and service." The proceeds from the sale of the book will go to support *Sleeping Children Around the World.*

Nan Donn

FILMS/ RESOURCES

NEW!



AUDIO
VISUAL
RESOURCES
LIBRARY

1987 CATALOGUE

films
filmstrips
video cassettes

THE PRESBYTERIAN CHURCH IN CANADA
COMMUNICATION SERVICES

Communication Services has just printed a new updated and revised Audio-Visual Resources Catalogue which lists some: 200 16mm films, 1000 filmstrips and 250 $^{1}/_{2}$ inch video cassettes housed in the central audio-visual library.

Each congregation with a fulltime minister will soon be receiving one free catalogue either via the presbytery or through the mail. The catalogue is to remain the property of the congregation. Extra copies are available at a cost of $5.00 each (to help defray the printing and mailing costs) . . . two or more catalogues $3.50 each.

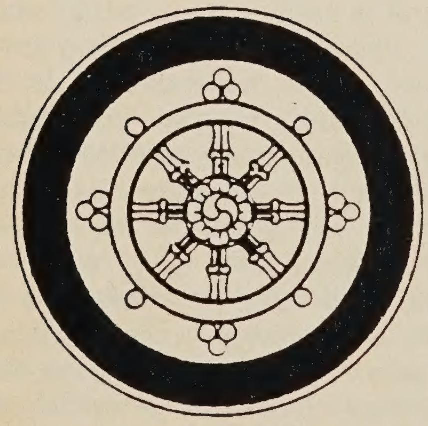
To date 300 congregations have joined the AVRL Membership Plan which, for $35.00 per year, provides unlimited use of the resources in the Library (excluding shipping and handling charges).

Anyone wishing to:

(1) Inquire about a congregation which did not receive a catalogue,
(2) Order extra catalogues,
(3) Inquire about taking out an AVRL Membership for their congregation (which covers all church groups and related activities),
(4) Receive more information about the Library and/or Communication Services

should contact:

Donald Stephens, Director,
Communication Services,
50 Wynford Drive,
Don Mills, Ontario,
M3C 1J7.
(416) 441-1111 Ext. 188



Buddhism says, "Those who love a 100 have a 100 woes. Those who love 10 have 10 woes. Those who love one have one woe. Those who love none, have no woe." Christianity says, "He who does not love remains in death". (I John 3:14)

wms highlights

SYNODICAL NEWS

Pornography and its effects on our society was the topic chosen by guest speaker, Eileen Lillico, at the semi-annual meeting of **Saskatchewan** Synodical held at Calvin-Goforth, Saskatoon on October 18th. After welcoming the women, President Margaret Atkinson requested a moment of silence in memory of Dr. Margaret Kennedy.

Opening and closing worships were on the theme "Love, Responsibility and Opportunity", Bible Study on Time and Talent was very thought-provoking.

"Rejoice and Be Glad" was the theme at the 1986 Retreat at Crieff Hills where twenty-four women, young and old, from **Niagara** Presbyterial had a marvellous time of worship, bible study, mission study, fun and fellowship on October 21 and 22. The women felt very blessed in having with them Pauline Brown who shared about her work in India. Evelyn Murdoch presented a glimpse of the different materials for the study of Southern Asia and showed the filmstrip "In the Power of the Spirit". On Tuesday evening the women, in costumes, enjoyed an hilarious Hallowe'en Party in St. Mark's Lounge.

PRESBYTERIAL NEWS

The 1986 Fall Rally of **Sarnia** Presbyterial was held at Mooretown Presbyterian Church on October 21st. The evening began with a pot luck supper. "Give me a thankful heart" was the theme of the meditation and scripture.

Nancy Moss and Jeff Homestead related their wonderful experiences while attending the 1986 Youth Triennium at the University of Purdue Indiana. They showed several pictures of the University and friends they met at camp. Nancy sang a song she learned called, "Friends are friends forever".

On September 29 a bus trip was enjoyed by 64 women of **Maitland** Presbyterial. Members from Lucknow U.C.W. joined to fill two buses which took us to Cape Croker. A traditional Indian meal was served by the native people at their community Centre. In the nearby church the vice-presidents conducted a worship service. Mrs. Irene Akiwenzie, a native Indian, gave an interesting talk on her people.

Enroute home we stopped at the Saugeen Reserve and viewed their amphitheatre. Lunch was served in the church where the native people worship.

One of the highlights of the **Montreal** Presbyterial Fall Rally at Ormstown Church on September 27th was a most interesting and informative illustrated account of the many steps involved in the publication of "Glad Tidings", given by the editor Mrs. June Stevenson.

In keeping with the theme "Speaking our Peace" a National Film Board film by the same title was shown. It stressed the important role that women, particularly Canadian women, are playing in speaking out in protest against injustice and nuclear arms and weapons in the world.

All hymns and prayers were concerned with the subject of peace.

The Annual Fall Rally of **Brandon** Presbyterial met in Knox Church, Neepawa, on October 2nd with a very good attendance from all groups in Western Manitoba.

President Mrs. Nora Turner welcomed all. Ninga women, in charge of devotions, spoke on the theme "Sharing our Faith with Joy" (reading from Acts 1:8 and Romans 5:1).

Guest speaker was Miss Joyce Evans, Senior Consultant, Cultural Heritage and Recreation, The Pas, Manitoba. She was introduced by Mrs. Andrews of Portage and thanked by Mrs. Giesbrecht of Brandon.

The **Kingston** Presbyterial Fall Rally took place on October 8th at St. Peter's, Madoc, theme "Being Alive in Mission".

Dorothy Ruddell, treasurer of Council Executive, gave an informative talk on how WMS givings are spent.

Guest speaker was Pauline Brown, missionary on furlough from Bhopal diocese, North India. Pauline showed slides that illustrated the challenge of her work which is to help people to help themselves, especially in relation to health problems.

ANNIVERSARIES

On September 9th "Through all the changing scenes of life" was appropriately sung at the beginning of an evening of celebration for the 100 years of the **Burns Mosa** WMS. The first organization was begun by the Rev. Neil McKinnon and Mrs. McKinnon was the first President.

A candle lighting service was conducted by Betty Schieman. Laura Walker, great granddaughter of the first Secretary, lit a candle to represent past members, Jean McLean the present members, and Laura the future of the organization.

Guest speaker was Mary Lennox of Hanover, Ontario who with her husband the Rev. Doug Lennox served the Kilmartin area church for 13 years.

On July 23, the WMS of **Argyle Church, Crinan,** Ontario, observed their 100th Anniversary. Mildred McCallum presented the society's history, after which Flora McPherson of London, outlined some highlights of very early meetings.

Speaker was Norma McMillan who based her remarks on the burning bush and the mission that God gave Moses, to go forward and lead the people.

The Ruth MacLean Auxiliary of **St. Andrew's, Petrolia**, celebrated its 35th anniversary October 18 and 19. Special guest was Mrs. Ruth MacLean of Clinton who had founded the Auxiliary when her husband was minister here.

Dr. Gail Renwick showed slides of her visit to Mexico last November with other optometrists and opticians who tested eyes and supplied hundreds of glasses which were gathered by various organizations in Canada.

The Rev. Tom Rodger of Paterson Memorial, Sarnia showed slides of self-help projects in Zimbabwe, supported by Presbyterian World Service and Development.

Mrs. Beth MacIntosh showed a video on the fingerprinting issue in Japan.

◆ ◆ ◆

Attention Press/Publicity Secretaries:

Thanks to all those Press/Publicity Secretaries who have sent abbreviated "highlights". When you edit your news before sending it in, it saves time and effort here.

If possible, please do not send newspaper clippings that require extensive editing. Tell us what you think is most important to print.

The Editor.

◆ ◆ ◆

CONGRESS '87

This is your invitation to attend the next Congress which will be held on the campus of the University of Manitoba in Winnipeg, Manitoba **May 15-18, 1987**.

Speakers include: **The Rev. Dr. Herbert O'Driscoll** — Rector of Christ Church Parish, Calgary, Alberta, author of hymns and books, renowned speaker in Canada, U.S. and overseas, AND **The Rev. Dr. John S. Savage** — President of L.E.A.D. Consultants, Reynoldsburg, Ohio, United Methodist Minister, author of "The Apathetic and Bored Church Member", specialist in "A Caring Ministry to Inactive Members".

Costs: Registration, room and meals $175.00, plus transportation.

- Congregations are encouraged to assist delegates
- Group travel rates are being investigated

For further information, write to:

Congress Committee,
Westwood Presbyterian Church,
197 Browning Blvd.,
Winnipeg, Manitoba
R3K 0L1

EWART ALUMNAE RETREAT

The Alumnae Association of Ewart College is planning some events to observe the 90th anniversary of the College including a Retreat Weekend May 22-25, 1987.

Details and registration forms will be circulated to all Alumnae.

Mark your calendar now.

CGIT PRESENTS CHEQUE

CGIT girls from across Canada presented a cheque for $120,000 to Dr. Sudi Devanesen, representing the Canadian Vellore/Ludhiana Committee of the Canadian Council of Churches.

The money was raised as part of the Celebration of the 70th anniversary of Canadian Girls in Training and consists of $70,000 raised by the girls and $50,000 in matching funding from CIDA.

The funds will be used to develop and improve rural community health care in the Vellore region of India by building and equipping healthcare clinics, purchasing an ambulance and training family-care volunteers. Work has already begun on the clinic building and the ambulance has been purchased.

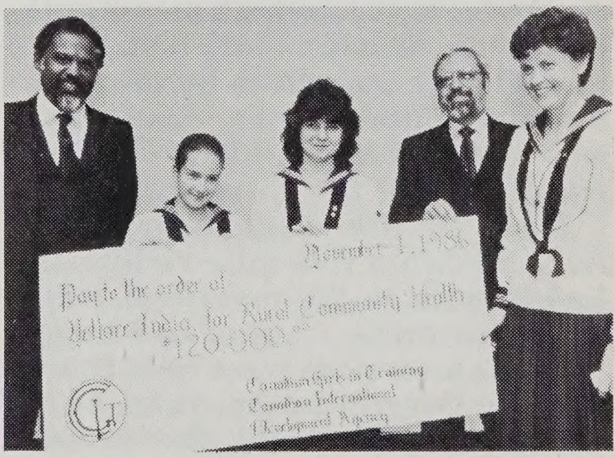

November 1, 1986
Pay to the order of
Vellore, India, for Rural Community Health
$120,000.00
Canadian Girls in Training
Canadian International Development Agency

Photo: Wolf Kutnahorsky, Berkeley Studio

Left to right: Dr. Sudi Devanesen, Meredythe Brown, Sharon McCulla, Douglas Gibb, Elda Telford.

historia

Munro Presbyterian Church, Blueberry Mountain, Alberta grew out of a Presbyterian WMS branch, founded in the district by Mrs. Rod MacDonald, the former May MacEwan of Brandon, Manitoba.

In the year 1936 when homesteaders were moving onto the land in the Blueberry Mountain area, Mr. and Mrs. Rod MacDonald and Jim Graham were among the settlers.

On February 28, 1936, eleven women met at the MacDonald home to observe the World Day of Prayer. Following the service Mrs. MacDonald suggested that a WMS Group be formed which met monthly to study Mission Work being done in different countries by the Presbyterian Church. Mrs. MacDonald was nominated president — a position she held for 13 years.

Most of the original members lived within a five-mile radius and had to walk to the meetings, ride a horse, or drive a horse and buggy.

Church services were held first in the MacDonald home, then in the Community Hall till the present church was built in 1950, with the MacDonalds the central figures in the project.

In The World - BWM News

NIGERIA

From a census taken within the Presbyterian Church of Nigeria, it was learned that in 1985 there were 81,213 Presbyterians in Nigeria, 42% of whom are communicant members, and 87% of whom attend worship every Sunday. The largest parish is St. Stephen's, Aba, where the Rev. **M.G. Okore**, their first woman minister, serves the congregation of 4,891 members.

CANADA

On October 1st, 1986, the Chinese work in Windsor, Ontario, was formally established as a congregation by the Presbytery of Chatham. With **Larry Lau**, lay missionary, the charter members and adherents rejoice in this step forward in ministry to the Chinese community in Windsor.

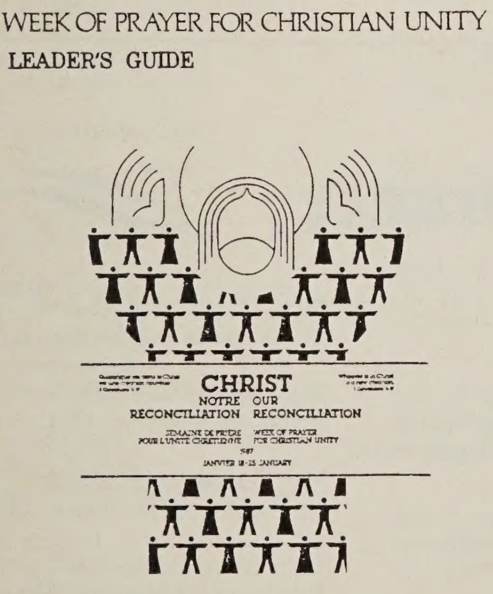
The Presbyterian Church has entered into a new area of service in conjunction with the Ontario Provincial Government. The Ministry of Community and Social Services, in desiring to establish a Family Resource Centre to serve family members in crisis in the Kenora area, deemed Kenora Fellowship Centre, directed by the Rev. **Florence Palmer**, to be the agency best able to administer this programme. The new Centre has been built by the government, which also funds the programme, carried out under the direction of the Kenora Fellowship Centre Board. The Centre, open since March 1986, is operating at full capacity, and serves approximately 50% native and 50% non-native people.

TEN DAYS FOR WORLD DEVELOPMENT

January 30-February 9, 1987

The Ten Days for World Development programme is a focussed awareness-building programme for Canadians that leads to specific actions. Now in its second year on the theme, "Why Are People Hungry?", it continues to examine the causes of hunger in the world. As last year, it will provide study material to identify local, national, and international priorities that block people's access to food. The programme will make possible the visits of people from developing nations to help us in our analysis and our response. And, it will equip us to press for effective Canadian policies and practices to address the underlying causes of hunger in our world.

For further information contact:
Ten Days for World Development
Room 203, 85 St. Clair Ave. E.,
Toronto, Ontario, M4T 1M8
1-416-922-0591



WEEK OF PRAYER FOR CHRISTIAN UNITY
LEADER'S GUIDE

CHRIST
NOTRE RECONCILIATION
OUR RECONCILIATION

SEMAINE DE PRIÈRE POUR L'UNITÉ CHRÉTIENNE
WEEK OF PRAYER FOR CHRISTIAN UNITY
1987
JANVIER 18-25 JANUARY

Information was sent to all ministers and active members of the Order of Diaconal Ministries in the November 1986 BCL Mailing.

WORLD DAY OF PRAYER
JOURNÉE MONDIALE DE PRIÈRE

COME AND REJOICE!
VENEZ ET RÉJOUISSEZ-VOUS!

6 MARCH MARS 1987

Banners, posters, anniversary cakes, costumes, balloons, skits will be included this year in the observance of World Day of Prayer. Christians the world round will pray and celebrate 100 years of ecumenical prayer and action on March 6.

The 1987 service, entitled "Come and Rejoice" focuses on the beginnings and development of the Movement which has been increasing in scope since 1887 when a young American woman, Mary Ellen James, recognized the value of united prayer in a world of violence and suffering. Today women of 170 countries join in a day of prayer.

A lamp will symbolize the ongoing flame set alight in 1887, a rose, the flourishing of the movement, and a globe, the scope of it. Local, national and international history is woven throughout and mingled with the celebrative readings and hymns.

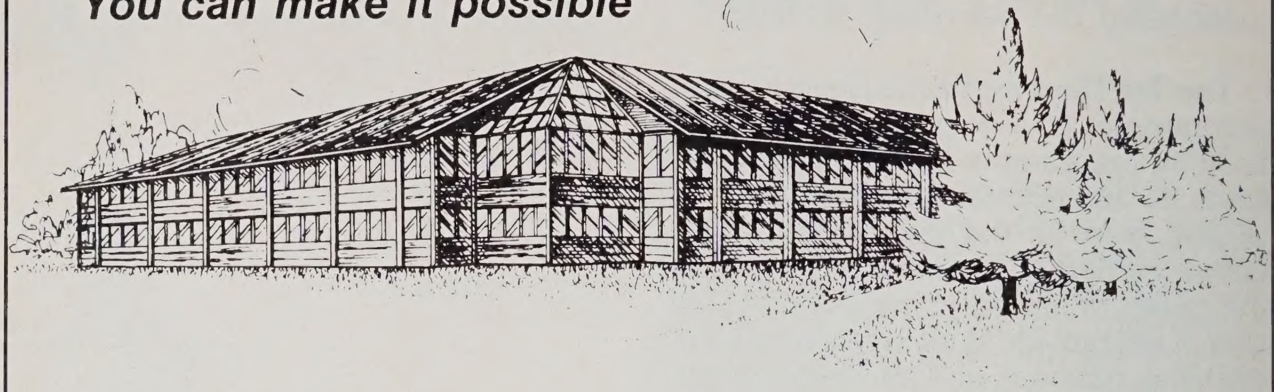
A service written especially for children uses the same theme and will be used by Sunday Schools and Youth Groups on a date near March 6th.

Offerings are used for social service projects and education programs both nationally and internationally.

For materials, write or phone:
Women's Inter-Church Council of Canada
77 Charles Street W.,
Toronto, Ontario, M5S 1K5
1-416-922-6177

MOVING FORWARD . . .

You can make it possible



MOVING FORWARD . . .

Crieff Hills must expand. At Crieff this means providing a place for spiritual growth . . . for you and for your congregation.

Retreat centres are important. Over 60% of ministers and 40% of elders had their most significant christian experience at a retreat.

RETREAT = MOVING FORWARD

YOU CAN HELP

The new conference centre will cost $2,250,000. If your congregation donates $19.88 by 1988 for each member* we will reach our goal.

Make your congregation's campaign a sucess. For information and materials contact.

Crieff Hills Community
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GLAD TIDINGS

FEBRUARY 1987

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Cover photo: Sleighriding at Crieff Hills Community, Puslinch, Ontario

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Written in Love

Today I netted two paper clips from the mail. My thrifty upbringing forces me to keep anything that might prove useful. Yesterday I actually got a free pen. It's going to be a great conversation piece when I pull it out at meetings. It says, "End of the World Enterprises Inc."

My first inclination was to shove the accompanying correspondence into the garbage but I was so intrigued by their advertising that I took the time to read it. Mind you, after reading it several times I'm still not sure if the real purpose is to sell me an audio tape for $9.95 or whether I should be down on my knees praying as much as I can before November 28, 2001. That's when the world is going to end. Finally, we have a date. It just happens to be my mother's birthday. I'm not sure how she's going to feel when she blows out the candles on her cake and the "space ships of earth blast through the window-in-space to 'C' beyond the balloon of space"! I mean, should I be worried?

The only reason I can see that they want my attention — as editor of a religious publication — is that I have a duty to make people aware of this *final revelation.* After all, the audio cassette tape may "prove to be the last important voice you will ever hear!" Well readers, I'm sorry but the Glad Tidings is *not* going to carry all the details of this ad. Just be pleased that the editor doesn't have to buy another red pen this year. I may stay within my budget!

The hook they used to get my attention was the fact that the sacred is already being commercialized as with companies that sell modern communion ware in the shape of disposable plastic communion cups. You just use them once and throw them away. That's the big selling point.

Anyway, I fired off one of my rare letters to please not send any more of this kind of mail to my desk but thanks for the free pen. I hope they got the message that I value the quality of every minute of every day. You won't catch me wasting time preparing for the end of the world by listening to a tape of their new man Emmanuel explaining how I can have power over my own destiny. Thanks, but no thanks.

I once heard about a man who *asks* to receive junk mail — he claims to get more than anyone in the world. He rarely reads it and only uses the coupons that give him a free product. What he does however is roll it up tightly and use it to heat his house. Maybe I should invest in a fireplace.

Demonstrate a worthwhile product to me. Interrupt my day with a message that's inspiring and challenging. But don't trivialize my faith or reduce the quality of my life by wasting my time. They're both too precious to fool around with.

June

A Mission to Prisoners of Conscience

by Katherine Laundy

Coordinator for Religious Bodies, Amnesty International.

In April 1980, Rev. Chun-Ming Kao, then Secretary-General of the Taiwan Presbyterian Church, was arrested at his home. He was sentenced to seven years imprisonment and an additional five years deprivation of civil rights.

What was Rev. Kao's crime? He was found guilty of "harbouring a seditious person"; a fugitive wanted by the police and facing a possible death penalty for helping to organize and participating in a Human Rights Day rally.

Amnesty International adopted Rev. Kao as a prisoner of conscience, since it believed he was imprisoned for a non-violent act performed out of humanitarian concern. A local Amnesty International group in St. Albert, Alberta was assigned to his case in December 1980. The group members spent three years barraging Taiwanese officials with letters, as well as writing directly to the prisoner. Kao was released in August 1984. The St. Albert group was elated, and celebrated the event with a party.

Juan Carlos Rodriguez and his pregnant wife Marisa were arrested in 1975 because of his work with a union. Like many other political prisoners in Argentina at the time, they suffered severe torture.

Juan Carlos saw his wife once, just after she gave birth to their son. When the infant was three months old, the authorities took him away from his mother. Fortunately for the Rodriguezes, Patricio was

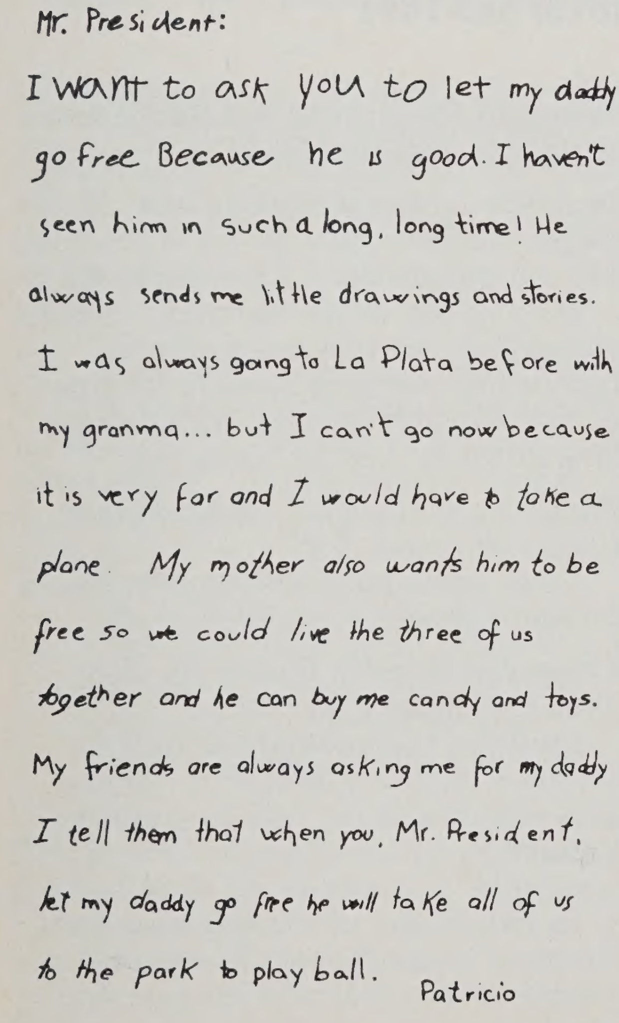
go
seen
alway
x

Marisa, Patricio and Juan Carlos — reunited at last.

reunited with other members of the family; many Argentinian parents were not so lucky.

Two years later Marisa was released from prison and took Patricio with her to the United States where she could work freely for the release of her husband and other political prisoners. Amnesty International adopted Juan Carlos as a prisoner of conscience and in February 1983 he was freed. The Rodriguezes were soon reunited in the States, where they finally live together as a family.

Twenty-six years ago, there would have been no Amnesty International group to help Kao and the Rodriguezes, no one to barrage government officials with letters complaining that their arrest was unjust. They would have been at the mercy of their governments.



Mr. President:

I want to ask you to let my daddy go free Because he is good. I haven't seen him in such a long, long time! He always sends me little drawings and stories. I was always going to La Plata before with my granma... but I can't go now because it is very far and I would have to take a plane. My mother also wants him to be free so we could live the three of us together and he can buy me candy and toys. My friends are always asking me for my daddy I tell them that when you, Mr. President, let my daddy go free he will take all of us to the park to play ball.

Patricio

What has changed since then? In 1961, Peter Benenson, a British lawyer, put an article in the London *Observer* asking concerned citizens all over the world to join with him in a one-year campaign known as "Appeal for Amnesty". The aim was to free prisoners of conscience — that is, men, women, and even children, detained solely for their beliefs or origins — who have not used or advocated violence.

Benenson received such a tremendous response that within six months the idea was converted into a permanent international movement: Amnesty International was born.

Today the organization has more than half a million members and supporters in over 150 countries and territories. There is a growing network of over 3,600 active local groups.

The goal of Amnesty International is threefold. First, there is the original goal to free all prisoners of conscience. Amnesty International also advocates fair and prompt trials for political prisoners. It works to abolish torture and executions.

How does Amnesty International accomplish its goal? Its main tool is public pressure through massive letter-writing campaigns. Members and supporters write hundreds and thousands of letters to request a prisoner's release, to demand an end to torture, to seek a fair trial for a prisoner or to appeal for the withdrawal of the death penalty.

Where do the facts to write these letters come from? Amnesty International's work is based on constant, careful research. The organization maintains an expert Research Department at its International Secretariat in London where information from all parts of the globe is collected and cross-checked. The information comes from many sources — newspapers, government bulletins, former prisoners, prisoners' families, human rights organizations, churches, trade unions and transcriptions of radio broadcasts.

The strength of Amnesty International's success lies in its strict adherence to facts and its rigid impartiality. It does not support or oppose any government or political system. It is concerned only with the protection of human rights, regardless of the ideology of the government involved or the beliefs of the victims.

In recognition of its efforts, Amnesty International was awarded the Nobel Peace Prize in 1977 and the United Nations Human Rights Prize in 1978.

Is Amnesty International a "mission" that Presbyterian women should be getting involved with?

In mission work the aim is to witness to God's love for all creatures and to show how God has redeemed humankind through Jesus Christ. Does this not encompass presenting God's character of justice, mercy and compassion, through helping those who are unjustly accused, alleviating the suffering of the captive and freeing the prisoner?

You can participate in such activities by joining Amnesty International in its letter-writing campaigns. Mission groups and congregations can also help by doing some of the following:

- including names of prisoners of conscience on the church's prayer calendar
- preparing a special service revolving around human rights issues
- organizing a day of fasting and/or prayer on behalf of victims of torture
- inviting a member of the local Amnesty International group to give a letter-writing workshop
- helping a local Amnesty International group by providing space and equipment when needed
- signing Amnesty International letters and petitions

A prisoner who had suffered two heart attacks under torture said he had lain near death in hospital:

Someone smuggled a letter to me. It was a signal that the outside world was concerned. I decided to live another day. Then the officials themselves brought me the letters that had been arriving from all over the world. Before that I saw no point in living only to be tortured again and again. Now there was hope. I decided to live.

Remember this story if you are tempted to think that writing a letter for a prisoner will make no difference. Each letter you send is a voice against unjust suffering. It shows both the prisoners and their captors that compassion, justice and love — all gifts of God — are still alive.

Anyone interested in joining, or receiving more details about Amnesty International and its activities may contact:

Amnesty International
130 Slater Street
Suite 800
Ottawa, ON
K1P 6E2
(613) 563-1891

Worship Resources available from Amnesty International

In prison and you came to me. 31 pages. $2.50
Let my people go. 77 pages. $4.00

Both of the above resources contain suggestions for prayers, readings, hymns and sermons suitable for prayer and worship services. Include bibliographies and list of resources.

Pray, sing and speak out for human rights. 16 pages. $.25

Gives ideas for a worship service on human rights.

Campaign Against Torture Kit (Religious). 21 pages. $2.00

Contains background information on the Christian response to torture, and suggestions on how to combat torture.

To obtain any of these, please write Amnesty International. You will be invoiced for the cost plus postage and handling.

Reflections on a Synodical Meeting

by Cathy Baswick

Joy . . . sorrow
Tears . . . laughter
Old friends . . . new faces
Food . . . for body . . . and soul

Theme: "We cannot reach new horizons if we fail to leave the shore"

But Lord . . . it's safe on the shore . . .
. . . I'm older now . . . and I'm tired . . . can't I stay here and rest . . . I did what I could for you once Lord . . . but I'm afraid . . . I don't move as quickly as I once did . . . and I forget things . . . and sometimes the past seems clearer than all Your promises of a bright tomorrow . . . how can you ask me to step into the deep waters of the unknown?

But Lord . . . it's safe on the shore . . .
. . . I'm younger than these other women Lord . . . in age . . . in understanding . . . in wisdom . . . what can I possibly contribute . . . can't I stay on the shore just a little longer . . . maybe when I'm older . . . like that woman over there . . . she seems so self assured . . . I'll bet she's never been afraid . . . use her instead.

But I need all of my children, child
Take my hand and venture into the deep
waters of the unknown . . . Venture away from
the shore . . . and together . . . take that first
step . . . learn from each other . . . and grow.

And as we ventured into the unknown . . . she and I . . . it seemed as if the waves echoed back His words . . . "My grace is sufficient . . . my grace is sufficient".
And so it was,
and so it is.

Mrs. Baswick is a member of First Presbyterian Church, Port Colborne, Ontario.

Let My People Stay

The churches struggle — separately and cooperatively to maintain a Christian presence in Lebanon.

by Marjorie Ross

I cannot, without much more space, give an adequate overview of the political/military situation in Lebanon. In any case, it is constantly changing. I can, however, give you the following impressions.

First, many of those to whom we talked expect that something will happen soon to resolve, temporarily at least, the unstable situation in West Beirut and southern Lebanon.

As long as there is no clear authority, the multitudinous factors will continue to struggle for supremacy, shelling each other and, in the process, destroying Lebanon's cities and towns, terrorizing the civilian population, and making commercial life difficult — though not impossible, especially for businesses with militia connections. The theory advanced by several is that Israel and Syria, the real "players" in the game, may have another sharp engagement as a prelude to some sort of agreement which would include the definition of the terms of play in Lebanon.

The government of Lebanon is viewed only as a joke in many parts of the country. Those parts which are controlled by the Shi'ite (fundamentalist Moslem) Militia seem deliberately to be turning their backs on the West, and what Westerners call progress. Perhaps they are presently distracted by warfare; perhaps they have another vision for the parts of the country which they control. In either case, if Shi'ite control continues, these parts of Lebanon will become more and more conservative and economically "undeveloped". The "Christian" enclave of East Beirut and north along the coast seems in contrast almost aggressively Westernized. Traffic is orderly, the streets are well-maintained, construction is booming, and a string of casinos and private ports make millions for the militia bosses who have been given the concessions.

Some, probably a majority, believe that a partition of Lebanon is inevitable. The Christians still remaining outside the "Christian" enclave fear this, but pray that it will not be so. Nearly everyone said that the major factions in Lebanon could settle their differences if outside powers would leave them alone. Sadly, although Israel and Syria are the visible outside powers in Lebanon, everyone knows that behind Israel is the United States, and behind Syria is the USSR.

The most hopeful view came from Bishop Khodr of the Greek Orthodox Church whom we visited on Mount Lebanon. From his sitting room window he watches the almost nightly (if sometimes token) exchange of shells by militia in Beirut far below. Above him on the mountain top he can see the lights of a village of "his people" who are cut off from him by hostile militia. Still, he persists in long-term optimism. The Lebanese, he claims, are an "Epicurean people" who enjoy life and the pursuit of business far too much to waste their time for long in fighting each other. He says they lack much historical memory; the massacres of Christians in the 1861 civil war were soon forgotten as everyone went back to business. It would be good to believe that the Bishop's estimate of his countrymen is accurate. Unfortunately, what Lebanese want will make little difference if outside powers continue to fight their battles through Lebanese proxies.

Economic problems appeared to concern people almost as much as "the situation". Many prices have gone up five times in the past eighteen months; most salaries have not kept pace.

An inevitable consequence of the protracted fighting has been that social services which existed before the war — particularly education and medicine — are strained intolerably. The churches are struggling to help fill the gap. International organizations like the Red Cross concentrate on war victims; the churches' medical service is directed mostly to the chronically ill and the elderly. Because the quality of education in government schools has declined sharply, and because so many of the population have been displaced from their former homes, the churches are all engaged in large school construction projects in East Beirut and the north. (Students include some Moslems.)

The major preoccupation of all the churches in Lebanon is "maintaining a Christian presence in the country". We heard statements on this subject which varied from one end of the spectrum to the other.

We did not talk with any Maronites, since they are not members of the Middle East Council of Churches, but there is cooperation on projects. Descended from the followers of St. Maron in the 4th century, they are fiercely independent, although they have had official links with the Vatican for over 200 years, and have close ties with France. During the French Mandate (1920-1943), the Maronites consolidated their dominant position in Lebanese commercial and political life, and by the constitution of the independent country, the president is always a Maronite. The other offices are allocated to the leading communities in Lebanese society (these communities officially number 17). A vastly over-simplified explanation for the breakdown of the status quo in Lebanon is that the Shi'ite Moslems, poor, and numerically greater, challenged the Maronite domination. The

Christian presence is a matter of Christian witness which can never imply violence against one's neighbours.

Maronites were, and remain, passionately dedicated to the ideal of a "Christian", western-oriented Lebanon. To this end, they have formed "Christian militias" and have been engaged in killing and being killed for more than a decade.

We did talk at length to a Syriani Orthodox Bishop and some of the officers of his congregation. They feel Christians should fight; their young men are encouraged to join the "Christian" militia (now called the Lebanese Forces). They reflect the Maronite position, but the Syrianis, an immigrant church, feel an added desperation. Their older people remember being driven from Armenia, and then from Syria. They believe that they either fight to stay in Lebanon, or "we will be pushed into the sea".

The opposing view was put forward by a Greek Orthodox intellectual, and given tacit support by many others. That is, that Christian presence is a matter of Christian witness, which can never imply violence against one's neighbours. If this non-violent stance results in martyrdom, then perhaps that is the witness to which God is calling His Church in Lebanon. When we put forward this point of view to the Syrianis, their Bishop replied stoutly, "We believe we are called to praise the Lord on earth, not just in heaven!"

War damage in school buildings.

Most Christians, of course, support neither extreme. They do not support military solutions; nor do they expect to be martyrs. Many of those in what are now Moslem-controlled parts of the country are hanging on where they are and hoping for a better day. These Christian villages have been the homes of their ancestors for centuries; it is easier to consider emigrating overseas than moving to another part of Lebanon. Nevertheless, thousands are reluctantly moving into the "Christian" areas, many as displaced people, some voluntarily. Such a move does not necessarily imply wholehearted support of "Christian" political or military policies; rather it reflects the tragic polarization of Lebanese society along sectarian lines. Many more are emigrating, or hope to emigrate to Europe, North America or elsewhere. This explains why emigration, far more than resurgent Islam, is seen by church leaders as the real threat to Christian presence in the Middle East.

The Middle East Council of Churches' position is that the only hope of Christian survival in Lebanon, and indeed in the region, is co-existence with the Moslems. Their policy is to keep open all possible avenues of communication and co-operation with Moslem groups, and to distance themselves from "Christian" political and military structures. In so doing they face criticism from some churches. Yet they have acquired a reputation of even-handed service to those in need which I found admirable. Moreover, they maintain, quite accurately, that if they were to abandon the policy of co-operation, they would be inviting bombs placed in their office. One of their main headquarters is still situated near the American University of Beirut, in the heart of the Moslem-controlled sector; it has never been seriously threatened.

Really difficult questions are being faced by congregations in West Beirut. These are essentially similar to the questions faced in Canada in large down-town congregations whose people have moved to the suburbs. The Armenian Evangelical (Protestant) congregational leaders told us 45% of their members now live on the other side of the "Green Line" in East Beirut. Yet their church building, only slightly war damaged, would be the pride of any Canadian congregation. The schools are another problem; they have three excellent schools in West Beirut to which children were bused from all over the city. Now, even including an increase in Moslem students, enrollment is drastically reduced. Should they sell and build again in East Beirut? But who would buy? These men, who reminded me vividly of the Board of Managers of a Canadian church a generation ago, welcomed us to their church lounge, gave us the obligatory Arabic coffee in tiny cups, and told us something of their fears. There is no law and order in West Beirut; local militias maintain order in areas they control, but these areas change from week to week. Up until recently, things have not been too bad, but now, "We don't feel at ease in West Beirut anymore. For 11 years no one has bothered us, but now anybody for any very small reason can do anything because no one is in control."

For the time being, church leadership in West Beirut is delaying, praying for a return to normality when their people might move back to West Beirut, or when at least it would be reasonable to expect members to travel from one part of the city to another to attend worship. For this reason, the continued presence of the Middle East Council of Churches' office in West Beirut has great symbolic importance. So also is the very impressive building housing the Near East School of Theology where we stayed. Doug DuCharme taught in this school during his year of secondment to the Middle East Council from the Presbyterian Church in Canada. The Rev. Ted Siverns of Kelowna, B.C. joined the faculty there, under appointment by the Board of World Mission in late 1986.

> **Moses' prayer was "Let my people go". The prayer of the Lebanese churches is "Let my people stay".**

In the context of present day West Beirut, the decision of Christian institutions to stay is a difficult one, showing both courage and faith in the future of their city and their church. Someone said that Moses' prayer was "Let my people go"; in their case, the prayer is "Let my people stay". They ask the wider Christian fellowship to support them in prayer, and in a few cases (notably the Near East School of Theology) with practical assistance.

Christian leadership in southern Lebanon is facing a rather different challenge. Israel's withdrawal from this part of Lebanon was followed by an offensive by the "Christian" Lebanese Forces. When this failed, all "Christian" militia were withdrawn from southern Lebanon, and the inevitable reprisals fell on Christian villages throughout the mountains. Many thousands of Christians fled from the Saida area to the east or to the north, mainly to East Beirut.

The Greek Orthodox Bishop whom we met has returned to his Residence in the heart of Saida, despite the fact that it had been looted, in order to encourage his people to return to their homes and livelihoods. A local Greek Catholic priest has headed up a Christian committee to provide medical services to those remaining in Christian villages who fear coming down to hospitals in Saida for treatment. (We met several of these mobile medical teams; it was encouraging to see that a number of the young doctors are Moslem.) They plan to expand these services to villages into an agricultural rehabilitation programme to enable those who formerly worked in the city to earn their living from the land around their villages.

There are those who feel it is not responsible to encourage Christians to return to their homes where they may be in danger. Their vision of Lebanon's future is one where all Christians will live in a Christian enclave, protecting themselves from their Moslem neighbours. The vision of the Saida committee — supported by the Middle East Council of Churches — is for a return to the pre-war Lebanon, where Moslems and Christians were able to live side by side throughout the country. While there does seem to be some hope for this in southern Lebanon, the Christians who were displaced from the Chouf Mountains have been forbidden by the controlling militias to return home.

Three points in conclusion. The first is to record my personal thankfulness that I was given the opportunity to visit the churches of Lebanon at this time. In the midst of a very difficult situation they made us all very welcome; the many wonderful meals we shared with them will be long remembered.

Secondly, we were struck by the courage and faith of those we met. Both the church relief workers and the bishops, priests and pastors are responding to a protracted crisis in a way we must all admire. Could we do the same in a similar situation?

Finally, I must pass on to you again the requests of our friends in Lebanon for the prayers of Canadian Christians and for support in their relief of suffering caused by the war, and in their efforts for reconciliation.

> To love very much is to love inadequately; we love — that is all. Love cannot be modified without being nullified. Love is a short word but it contains everything. Love means the body, the soul, the life, the entire being. We feel love as we feel the warmth of our blood, we breathe love as we breathe the air, we hold it in ourselves as we hold our thoughts. Nothing more exists for us. Love is not a word; it is a wordless state indicated by four letters.
>
> Guy de Maupassant

God's Love

'Tis love that makes the world go round
But where, oh where, is true love found?
We need it with us every day
So look to God who shows the way.

◆

God's love will help us to be kind
To meet each day with peace of mind.
God's love through faith will lead us on,
And in God's way true peace will dawn.

◆

With the love of God we'll understand
The unseen guiding of God's hand.
With tolerant love, the best I know,
May I be patient with all folk.

◆

So, love does make the world go round!!
I pray, in me, it may be found.

Jean Reeve

Crieff Hills Community
— a Presbyterian Centre in Ontario

by Mary Farmery

How long is it since a path was beaten to the door of a church organization? Cheer up! Many paths lead to Crieff Hills Community. There has been an increased attendance of 239% since 1977.

Unfortunately, due to limited accommodation and facilities, large numbers have had to be turned away. But yet there is hope. C.H.C. has been granted permission by the Administrative Council of our Church to launch a Building Campaign to the presbyteries in Ontario.

Ever since 1977, after the late Col. J.B. McLean bequeathed the estate, growth at Crieff Hills has been steady. Original buildings have not lost their charm — the school-house, for example, still doubles as conference room and dining room (where sumptuous meals continue to be rated as nourishing, tasty and abundant), but more modern additions have been necessary to the Centre as a whole. Buildings like St. Matthew and St. Mark afford comfortable modern accommodation for guests. The House of The Dove and The Shepherd have been remodelled to suit group needs.

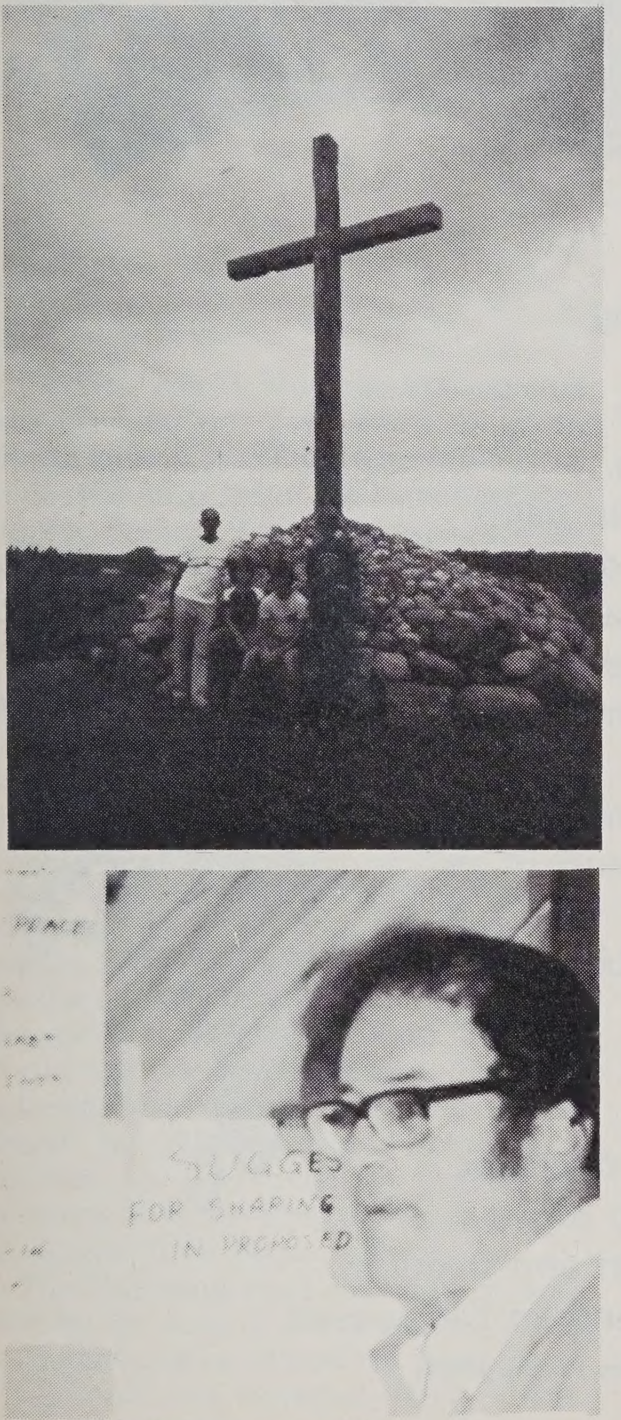
Picture an entire church membership on a mid-winter day at Crieff. Featured are skiing, tobogganing, hiking, and the fun of a horse-drawn sleigh ride, later to be capped by a hot meal for all. Music may be heard from around a blazing fireplace inside the House of The Shepherd for those who prefer not to venture outdoors.

Programs offered cover a wide area of the church's needs. Men's or Women's Conferences, lay training, Youth groups take place frequently. Senior citizens have both Spring and Autumn weeks, booked up well in advance. Or again, the occasion may be that of the women of a Presbyterial, or of a church from some distant

Top: Group sharing in dining hall
Middle: The House of the Dove
Bottom: Newly built prayer shelter

place, who have arranged a one-day seminar with lunch at Crieff Hills.

Business organizations have also succumbed to its charm and hospitality. Groups of all ages come by bus — hired for the day or weekend — or by private vehicles from busy centres such as London, Hamilton, Toronto, Kingston or Belleville for a five-day, or just a day, retreat.



Top: A place to contemplate
Bottom: Bob Spencer, C.H.C. Director

There are trails to be explored, apples to be picked, an annual outdoor service of witness to be enjoyed. Bible study and happy fellowship are always basic. And when, following a week of such activity a service of Holy Communion is conducted by the Director, the Rev. Robert Spencer, truly heaven comes down to touch the communicants.

Why Crieff Hills Community? Modern life is full of pressures. People look to Retreat Centres to find peace, to touch their spiritual roots, to relax in the company of others of like mind, and to commune with God. The more hectic the day-to-day life, the greater the need becomes. That is why programs have increased 244% since the Centre started. It sounds phenomenal because it is!

What can you or your group do to help? First, keep in mind that C.H.C. is not a summer camp; it is a year round operation with high standards to maintain, and is *the* Retreat and Conference Centre of the Presbyterian Church in Canada.

Secondly, Crieff needs financial support if the new concept is to take shape — and therefore asks both individuals and organizations to budget accordingly. A minimum of $19.87 per member is designated in 1987.

Thirdly, if your congregation has not yet appointed an Activator, please contact your minister or a member of Session in order to have someone appointed. Activators work with individual Congregations, Session and Presbytery to provide the necessary liaison.

Finally, keep in mind that Crieff Hills Community offers a ministry for both present and future. Opportunity is knocking at our door. It is the prayerful hope of the Building Committee that we may each reach forth and seize this opportunity for expansion as part of our mission.

Mary Farmery is a former director of Armagh, and was minister of Campbellville-Nassagawey charge until her retirement.

MISSION STUDY
1986-87

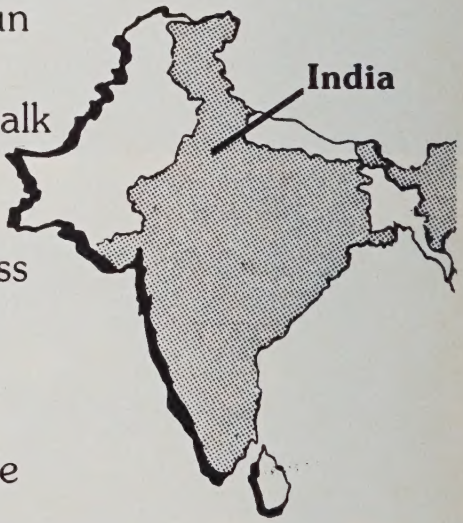
Trust the SPIRIT
Share the STRUGGLE
SPIRIT and STRUGGLE in Southern ASIA
SILVER SHIPS GREEN FIELDS

Thy Yoke

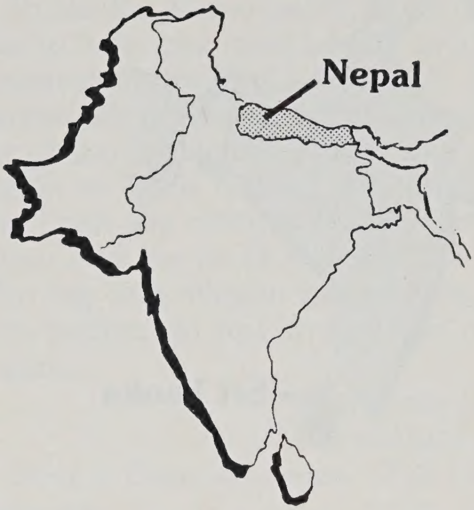
O Lord, Thy yoke is easy
and Thy burden light,
but my neck is obstinate
and my back unbending.
My eyes wander from the paths
in which Thou wouldst direct me
to green grasses of distraction
and tempting leaves of desire.
When Thou dost want me to run
I stumble and fall.
When Thou dost want me to walk
I lie down to chew the cud
of idleness.
O Lord, forgive my stubbornness
and my foolish ways.

Be patient with me
Till I have learned Thy discipline
in the gentle pull of Thy rope
which is my true comfort and freedom.
Chandran Devanesen

—The Cross is Lifted, Friendship Press, 1954.



The Road to Civilization May Destroy Modern Shangri-la



In 1961, Jay M. Hoffman in California and his wife got permission to go to Hunza land in the Himalayan Mountains under the auspices of the National Geographic Society. Their interest had been stimulated after reading an article about this remote country where people live to 120 years in good health.

After two solid weeks of research in this 2000-year-old society, they reported about the lives of the Hunzakuts and what they thought was wrong with Western Civilization. The people of Hunza eat no empty calories. They have no white flour, sugar, canned foods, condiments, cooking oil — or constipation. They live simple lives. They have no television, gender equality, electricity, uncontrolled sex and little or no air pollution. They die of old age instead of disease. The land is located on rock terraces and is bordered by Afghanistan, China and Pakistan. It was originally settled by deserters from the army of Alexander the Great and their Persian wives.

The Hoffmans lived as closely as possible by the laws of the land and found a wonderful sense of serenity about them. They could not, however, have moved there had they desired to do so because there isn't enough room. Tourists cannot freely visit. They must be invited. The Hunzakuts are farmers and their diet consists mainly of the fruit, grain and vegetables they grow. They eat meat only in winter and it is only then that they use wood for fire. They drink no alcoholic beverages, tea or coffee but do brew a beverage from roasted barley. The food is pure and they have no degenerative diseases. They have no high blood pressure, no clogged arteries and heart attacks. Some small children and infants die of dysentery but those, the fittest, who survive live long lives. They do not have the sex drive found in Western countries. A pregnant woman has no sexual relationship with her husband and children are nursed to two years of age. They bear children until they are 60 (never more than three) and men have fathered children in their 90's.

The Hoffmans returned in 1982 and found changes that distressed them. A recently completed road to Pakistan may well cause the destruction of this modern Shangri-la. Young boys are starting to smoke, drink colas and are picking up other Western ideas. The next generation will undoubtedly not live as long. *C.I.R.G. Newsletter, June 1986*

Cheap and cheerless

Free trade zones in Sri Lanka

On arriving in Sri Lanka the visitor is not immediately aware that the country's rapid industrialization has left many people, often women, living in dire poverty. Colombo's opulent hotels and high-rise blocks are products of the building construction and tourism boom which began in 1977 with President Jayawardene's introduction of an 'open economy'. But productive sectors — other than rice — have not kept booming. The Free Trade Zone, launched with expectations of providing 50,000 to 100,000 jobs, has not prevented unemployment from rising.

Many Sri Lankan girls, eager to earn quick money to send back to their families, come to the Free Trade Zone for employment. Women in Asia have always done the monotonous, low-paid work in factories like those moving into the Zone. They are ideal workers for the big multinational textile, garment and electronics firms, and they are cheap, docile and efficient (and are so advertised by their Governments).

In Sri Lanka companies in the Free Trade Zone enjoy a tax-free five years after which they can leave or set up again under a different name. There is no job security and health and safety standards are often lax, resulting in accidents, permanent damage or prolonged side-effects. One 1981 study of an electronics firm in Asia employing 85 per cent women showed that after one year of work 80 per cent of women suffered from chronic conjunctivitis, 44 per cent became near-sighted and 19 per cent suffered astigmatism. Forty-two per cent of the women using microscopes suffered from constant headaches. In many factories there were insufficient toilets so workers were discouraged from upsetting the assembly line with the result that they developed kidney ailments.

In Sri Lanka women are exploited outside the Free Trade Zone as well as within. Private homes in the neighbourhood have cashed in on the high demand for boarding places and it is quite common to find a hostel with 50-60 boarders sharing one or two toilets. There may be six to eight girls in a room each with different shift hours, each may be earning around 675 rupees a month, (a little over $20), and spending 400 rupees on board and lodging, leaving very little for themselves and their families. But in spite of these and other injustices there will always be women wanting such work; married women even lie about their civil status so as to have the chance to earn money in the Free Trade Zone.

Sheila Nuttall

The New Internationalist, August 1986

The Goal of the People's Search

"Let not a single drop of water that falls on the land, go out to sea without serving the people."

Parakrama Bahu, King of Sri Lanka, 12th Century.

"What I want to achieve — what I have been striving and pining to achieve these thirty years — is self-realization, to see God face to face, to attain Moksha (salvation). I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing and all my ventures in the political field are directed to this same end.

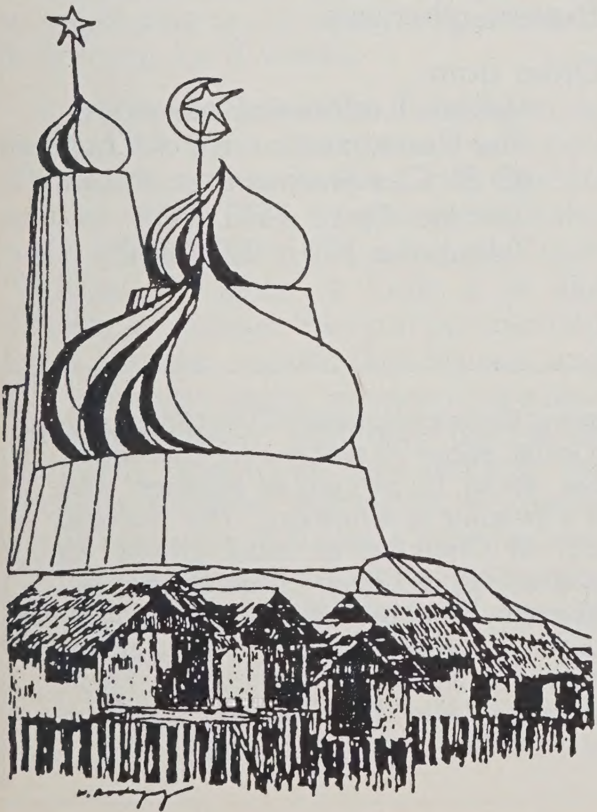
To see the all-pervading Spirit of Truth face to face, one must be able to love the meanest of creation as oneself. And a person who aspires to that cannot keep out of any field in life. That is why my devotion to Truth has led me into politics and I can say without the slightest hesitation and yet in all humility that those who say that religion has nothing to do with politics do not know what religion means."

Mahatma Gandhi
Revelations 5:1-14

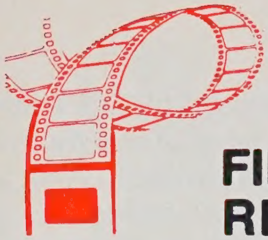
— Living in Christ with people, CCA. Used with permission.

The Heart of Christian Mission

At a consultation on Islamization held in the Philippines it was recognized that . . . "universal Quranic values of truth, justice, mercy, compassion, freedom, equality, modesty restraints, humility, and honesty have many things in common with the values of the Kingdom. Therefore, it was felt that Christians should strive to relate to their Muslim brothers and sisters in the context of dialogue. The need for Christian-Muslim "living dialogue" or "dialogue of life" was seen to be most acute where people of various faiths respond to the pressure to work together for justice, freedom and peace, and to struggle against oppressive, exploitative and dehumanizing situations. "It is in this co-operative role of community building that we will find the fulfillment of our mission as servants. . . ."



The group affirmed that Christian freedom implies not only an absence of restraints, but also the imperative to reach out to others in love. That is, in keeping with the example of Christ, a Christian must be free only to be a servant of all. The voluntary surrender of one's right to be free makes Christians less defensive and more open to their Muslim neighbours. It is as servants that Christians can plumb the depths of their freedom in Christ: the freedom to be for others regardless of their cultural and religious origins. This is the heart of Christian mission and is most acutely true in countries where there has taken place a resurgence and revitalization of Islam." Lourdino A. Yuzon (CCA News)



FILMS/ RESOURCES

Related to the 1986-87 Mission Study: "Crossroads in Southern Asia", the following films are available from Vellore/Ludhiana Committee:

OUTSTRETCHED HANDS . . . 16 mm colour sound film . . . 35 minutes.

Shows that the service and training at Vellore is not restricted to the hospital and college campus. There is a healing and teaching ministry in the villages where the people live . . . through the eye clinics, all-round community health programme such as the Rural Unit for Health and Social Affairs which is operated in conjunction with Government of India.

THE TORCH OF LIFE . . . 16 mm colour sound film . . . 40 minutes.

Emphasizes work, service and personnel at Vellore Christian Medical College and Hospital. This film relates enough of the historical facts to orientate viewers who have not seen earlier Vellore films. One of the emphases is the annual choosing of 60 new medical students from 3000 or more applicants.

THE WIDENING CIRCLE . . . 16 mm colour sound film . . . 35 minutes.

Portrays a variety of services rendered by college and hospital at Ludhiana Christian Medical Centre. Through the eyes of a senior intern who is finishing his 5 years of training, we see many patients and some of the specialized treatments and equipment which have restored hope and vitality to thousands. Making such service possible is one way in which churches in other countries have helped Ludhiana.

Service Charge $10.00. We pay shipping and user pays return cost.

When ordering please allow two weeks for delivery and give a second choice of date if possible.

Include phone number. Give full address. If on a rural route that has a street and number also, please include these.

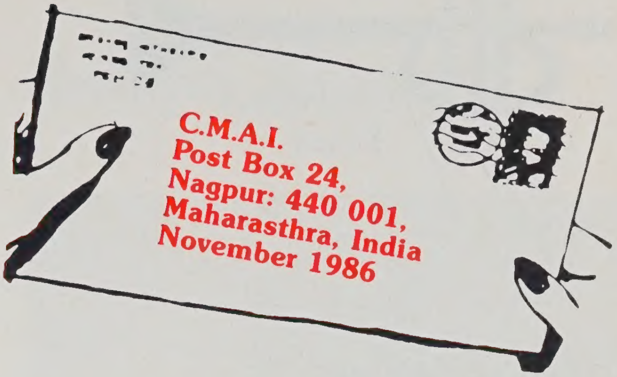
We use mail when possible and Bus Express otherwise.

Order from:

Vellore/Ludhiana Committee
The Canadian Council of Churches
40 St. Clair Avenue East, Room 201
Toronto, Ont.   M4T 1M9
Telephone (416) 921-4152

Among the approximately 700 million people in India, about 75 percent are counted as Hindus, about 12 percent as Muslims, and about 4 percent as Christians. The National Council of Churches of India groups 25 denominations, including Lutheran, Baptist, Presbyterian, Oriental Orthodox, Methodist, Mennonite, Reformed (Presbyterian, Covenant), Assyrian (Church of the East), Independent (Mar Thoma), and Salvation Army. — EPS

Dear friends,



C.M.A.I.
Post Box 24,
Nagpur: 440 001,
Maharasthra, India
November 1986

Canadian Thanksgiving has come and gone. It happened to be an office holiday — and also the day my visa expired. But praise God, He is gracious and merciful. I now have a new registration, residential permit, and my extension of stay is under consideration.

I returned to India July 13th after a good three months in Canada. It was good to see some of you while on deputation, to renew old friendships and meet others of God's family. It was a privilege to stay in one of our mission apartments in Toronto for 8 weeks.

It is good to be back in India again, in spite of the battle against rats, ants and cockroaches in my house. God's Spirit is at work in this land, in spite of the darkness. Hindus have just celebrated their "Festival of Lights". It looks a bit like Christmas because they put up coloured lights, stars etc. outside their houses, and it all looks very pretty. However it is a time when gambling is "legitimate' (their gods gambled), and when they worship the goddess of wealth, hoping for prosperity in the new year. It is also a time for new clothes, exchange of gifts and cards, celebrating with special food and extravagant fireworks, the explosions of which really tested my nerves as they were right outside my window. My Christian neighbours mentioned experiencing depression on the night of Diwali, as I did. However *Jesus is the Light of the World!* "The light shines in the darkness and the darkness did not overpower it." (John 1:5)

Since returning to work with C.M.A.I. my assignment is to work in our Headquarters office as assistant to the General Secretary. My talents in writing are being challenged as I edit a monthly staff newsletter which goes to about 60 staff in our headquarters and four area offices. Also I'm responsible for our bimonthly newsletter to C.M.A.I. members called "Life for All".

Because I'm not travelling now, but am located in Nagpur, I'm able to be more involved in "New Life Fellowship", an interdenominational group. We are seeing God answer prayer as a small group and have started meeting together weekly for prayer. My own prayer life is being challenged. Also I'm joining the choir and using my accordion again.

God bless you and grant you His peace in the New Year.

In Christ's loving fellowship,
Eleanor L. Knott

Celebrate Youth

"We Get Letters!"

June Stevenson gave me the copy of this month's editorial to read yesterday and it made me think back to a letter some friends of mine received a few months ago. They shared their letter with me because of the signature on it which rather startled them when they received it. It was signed — Jesus Christ, King of Kings.

Of course when I saw June's column and remembered the letter mentioned above, I thought it rather appropriate to talk about both in this issue since February is a month when many people send valentines to their friends.

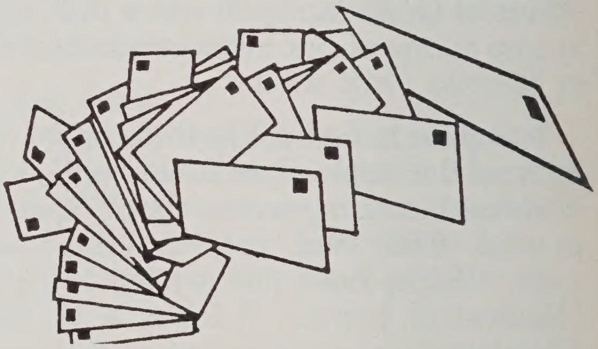
The original "valentine" was a letter of thanks written by St. Valentine to his jailer's little daughter. It was unsigned and simply showed his gratitude for the kindness this little blind girl had shown to him when he was in prison. He wrote it on the day he was to die. As other people heard about his letter they decided that on the anniversary of his death they too would write "love" letters and say thank you for all the kindness shown to them throughout the year.

Today we get letters of all sorts. Some are business letters. Some are thank-you notes. Some shock us, others confuse and confound us and we sometimes wonder about the sanity of those writing those letters.

It might be an interesting experience to talk about the kinds of letters you receive and those you send. Look at some of the letters sent to the early churches by Paul and then try to write a pastoral letter for today's Christians as they deal with the problems and opportunities of today.

Look too at the valentines and other letters you send and reflect on how they will be received. Will the person who receives them be able to say "thank you" in response? Will your letters hurt or help? Will they shock or perhaps confuse? Will they readily be seen to be "written in love"? We expect a "pastoral letter" to be written showing the love of Christ for God's people but as ministers to one another, whenever we write letters can we sign them *in the name of Christ?*

Lois Powrie



New!

A Packet of Resources for Lent, Easter and Pentecost containing Bible Study and Worship suggestions, Stories, Legends, Crafts and other related activities suitable for all ages but primarily directed to Children's leaders/teachers.

Available from the WMS Bookroom, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. Cost $5.50 plus 50 cents postage and handling.

In The World - BWM News

PAKISTAN

Mrs. **Myrtle Macdonald** goes to Pakistan where, as a community health nurse, she will be working in rural health projects, together with Dr. Rick Allen, under the United Presbyterian Church of Pakistan. Two years ago visa problems prevented her from taking up a similar appointment in India.

LEBANON

The Rev. Dr. **Ted** and Mrs. **Betty Siverns** left at the end of October to take up an appointment to Lebanon. Formerly minister of St. David's Church, Kelowna, B.C., Ted will be teaching New Testament and Biblical Studies at the Far East School of Theology, Beirut. Remember them in prayer as they commence ministry in this war-torn country.

CANADA

The ministry of the Presbyterian Church to new Canadians of South Asian origin conducted in the Toronto area by the Rev. **Basil Dass** is reaching many through a twice-monthly television broadcast over Toronto's Multicultural Television station.

The Presbytery of Montreal has undertaken a new programme for visitation of hospital patients. Instead of one person being engaged to carry out this ministry, a number of volunteers are being trained by the Rev. **Phillip Joudrey**, part-time Co-ordinator of Hospital Visitation. The programme is supported by a grant from the Board of World Mission.

The Rev. **Andrew Lee**, Director of Korean Ministries, is an adviser and consultant to the 13 Korean Presbyterian congregations.

Retirees Report:

Lily Schneider was involved in a variety of work in Canada before her retirement. In May 1955 she was appointed to the National Staff. As Hospital Visitor in London, Ontario, in the 50's Miss Schneider spent much time visiting the sick and elderly in hospitals, the Sanatorium and Home for the Aged, as well as doing congregational work.

In the early 60's she was transferred to Montreal to work among the Chinese people and to do hospital visitation before returning to London in 1962 until her retirement in March 1978.

Today, Lily lives in Hanna, Alberta where she is a member of the Pioneer Association and enjoys bus trips throughout the western provinces. She continues to visit at the hospital, in the Nursing Home and the Lodge for senior citizens.

Books

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

HOW TO WRITE AND PUBLISH YOUR CHURCH HISTORY

by Ralph Milton. Wood Lake Books. Price $3.50.

Every parish, congregation and religious community has a history, a story of faith and hope and struggle.

Across the country, churches are discovering their history, discovering an important story that should be gathered and recorded for the information, instruction and inspiration of those who will follow in that faith community.

This book offers easy suggestions and guidelines for those parishes and religious communities that decide to write their story: how the parish can organize for all aspects of a history writing project, from research through to the finished book.

The ideas are practical, money saving, and clearly presented. This book will help turn the chore of writing a history into a happy experience, one that will contribute to the spiritual growth of the entire community.

CHRISTIAN SYMBOLS PATTERN KIT.

Published by Abingdon Press. Price $8.75.

20 full-size Patterns for Banners, Vestments, Bazaar Items and More.

These full-size patterns of Christian Symbols have a wide variety of uses, both in the church and at home. While they are intended primarily for fabric appliqués on Paraments, Vestments, banners and bazaar items such as quilts and cushions, the patterns might also be adapted to wood, glass or paper.

Many of the symbols are accompanied by suggested Scripture texts which may be used to enhance the design on banners or bulletin boards.

The patterns may be enlarged or reduced by using a grid.

This kit contains symbols for the Christian Year: Advent, Christmas Season (December 24 through January 6), Season After Epiphany (from January 7 through Tuesday before Ash Wednesday), Lent, Easter Season (from Easter Eve through Pentecost) and Season After Pentecost (from after Pentecost to day before Advent).

O come,
Let us Sing
of a
Wonderful
Love.

EASTER MUSIC:

O Come, Let us Sing of a Wonderful Love. Music for singing or listening. Portable piano accompaniment played by Ruth Ma, concert pianist. Audio cassette tape includes song sheet of 15 tunes (all verses) for use on Palm Sunday, Good Friday, Easter Sunday. Enjoy favourite hymns such as "The Old Rugged Cross", "There is a Green Hill . . ." and "O Sacred head, now wounded". Excellent for use in small groups, homes, hospital visiting, any place where musical accompaniment is not readily available or to set the tone for personal worship.

Digitally recorded at Trinity St. Paul, Toronto by Peter Moore, AMDI. Manufactured by BLC on Agfa chrome tape.

Available from the WMS Bookroom. $10.98.

NEWS

CHARGES DROPPED AGAINST BOESAK

PRETORIA — Charges of subversion against South African theologian Allan Boesak, moderator of the Dutch Reformed Mission Church, and president of the World Alliance of Reformed Churches, have been dropped. This means all charges facing Boesak have now been withdrawn by the government. EPS

WORSNIP 'RELEASED' FROM COUNCIL POST IN LESOTHO

MASERU (Lesotho) — The chairman of the Christian Council of Lesotho (D.J. Senkhane), and the chairman (Paul Khoarai) and secretary (Philip Mokuku) of the country's organization of heads of churches, have "regretfully decided" to "release" Michael Worsnip from his job as CCL general secretary because "it will be impossible in the foreseeable future" for him to re-enter the country.

The country's military council expelled Worsnip in September after a South African newspaper story which quoted him as confirming strong rumours about death-squads in the country, and government complicity in their activities.

The CCL leaders emphasize that releasing Worsnip "in no way signifies any criticism of the manner in which he has carried out his duties". They say "he will be sadly missed . . ., and we wish to place on record our appreciation of the dedication, the energy, and the imagination with which he revitalized the activities of the CCL after a period of some doubt and discouragement".

The leaders' view is that the government was "sincere in the negotiations it conducted" in connection with Worsnip's possible return. "We trust that the whole unfortunate episode will not continue to cloud our relations with the government, and that these relations will always be marked by freedom, frankness, and good will."—*EPS*

MEETING LOOKS AT 'WOMEN UNDER RACISM, CASTEISM'

GENEVA — About 20 women from 17 countries met (here, 10-13 November) under the auspices of the Program to Combat Racism of the World Council of Churches. The women met "filled with . . . urgency concerning growing racial, caste, religious, ethnic, regional, and sexual discrimination throughout the world."

The women told of "detention, torture, and murder in southern Africa; genocide in Sri Lanka, South Africa, Namibia, Guatemala, and Brazil; the theft of aboriginal and indigenous lands in Australia, Canada, and Brazil; caste oppression of the Dalits in India and Buraku in Japan; as well as numerous forms of discrimination and violence against Korean women in Japan, black women in the United Kingdom, migrant women in France, the Sinti and Roma women in Europe, black women in Brazil, and women of colour in the United States."

The group said "any oppression and violence done to any section of society is an act against God itself". They said their faith "compels us to work, with the risks involved, within the church and society towards a liberation from legislative, social, political, and religious violence rooted in racism and casteism".—*EPS*

EXECUTIVE DIRECTOR FRIENDSHIP PRESS APPOINTED

The Governing Board of the National Council of Churches in session November 5-7, 1986, elected Ms. Audrey A. Miller to the position of Executive Director, Education for Mission/Friendship Press, the Division of Education and Ministry. Ms. Miller is affiliated with the United Church of Christ and currently is the Executive Director of the East Harlem Tutorial Program in New York City. Formerly she served on the faculty of Hartford Seminary as the Director of the parish and community programs of that institution. She also worked for eight years on the Executive Staff of the Division of Education, United Church Board for Homeland Ministries, United Church of Christ. She has been a teacher and a librarian in the Diocese of Pittsburgh, Pennsylvania.

Ms. Miller is currently a candidate for the Doctorate of Education Degree at Columbia University where she also received a Masters Degree. Further she has a Masters Degree from Marywood College, Scranton, Pennsylvania and a Bachelor of Science Degree from Duquesne University, Pittsburg, Pennsylvania.

Ms. Miller will begin her work with Education for Mission on January 1st, 1987.

If the Government in Ottawa gets its way, they may take this magazine right out of your hands

The Great Depression; two world wars; a small, spread-out population; recessions; inflation; overwhelming competition from the U.S.—none of these could kill Canada's magazines . . .

. . . but the current Government in Ottawa just might.

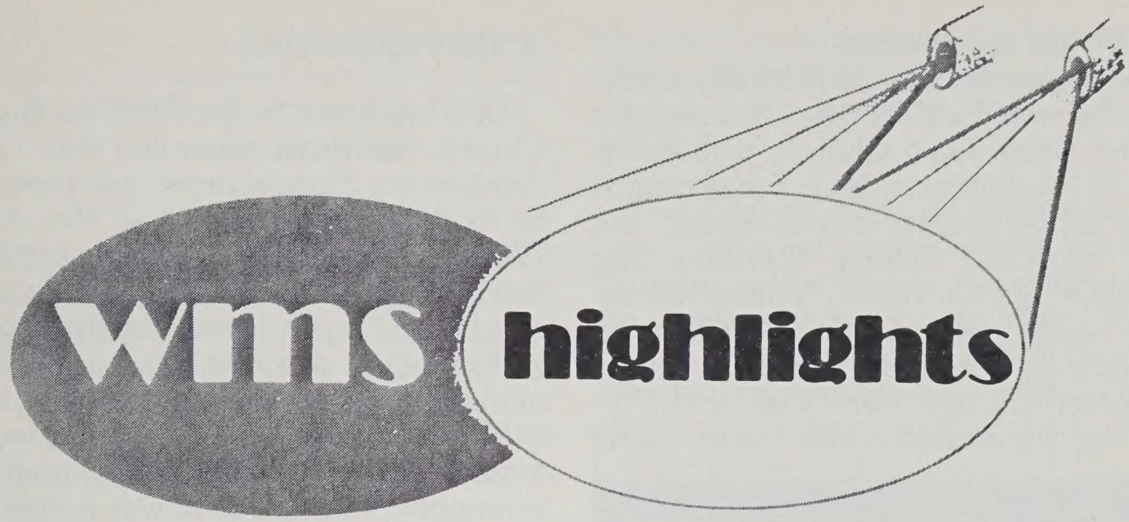
The Government is considering demolishing the delicate structure of postal, tariff and tax-related incentives that helps keep the Canadian magazine industry alive. If this happens, many Canadian magazines will die.

Those that survive will cost more to readers and publishers and will be more vulnerable than ever to competition from foreign magazines that have the advantages of huge press-runs and lower per-copy costs.

Those that survive will be less profitable and, therefore, more likely to succumb to adverse economic circumstances in the future.

Canadian Periodical
Publishers'
Association,
2 Stewart Street,
Toronto, Ontario
M5V 1H6

CANADA'S MAGAZINES
...a voice of our own



wms highlights

SYNODICAL NEWS

The semi-annual **Alberta** Synodical meeting was held at Camp Kannawin on October 3rd and 4th and the weekend included a wonderful time of worship and fellowship. Films were shown in connection with the study, and a dialogue on the study was given. President, Norma Proudfoot gave closing thoughts to the meeting.

PRESBYTERIAL NEWS

Brockville Presbyterial held a leadership conference at the Royal Brock Inn, Brockville on November 7 and 8. The theme was "Partners in Action".

During the worship service, Mrs. Fleur Eenkhorn of Spencerville read Psalm 104, accompanying her reading with a slide presentation.

Special guests included Betty Zwiers and her son Andrew whose family spent eight months in India as volunteers; and Dr. Clarence McMullen, home on furlough from his work at Baring Union Christian College, Punjab.

The Rev. Bruce Kemp provided special music both days and two clowns (Gloria Purcell and Lynda Hoffos) brightened the whole conference.

Over 100 representatives from 21 churches in the **Bruce-Grey** Presbyterial met on September 25 in Walkerton, Ontario. Guest speaker was Dorothy Neal of Sarnia who showed slides of her visit to China and Taiwan.

The Rev. Fred Neill and his wife Anna gave a film presentation and historical view of the 21 churches in the area.

Mrs. Neal and Mae Gillatly took part in the worship service through a skit on Jonah, a novel and innovative presentation.

Guest organist at the rally was Dorothy Taylor of Paisley and singers Jerry McWaters and Edith Waldie.

The **Hamilton** Presbyterial celebrated 100 years in 1986. Special activities included a new Presbyterial Constitution, job descriptions for all Executive Officers, visitation to each organization and re-sectioning of the territory for better conformity of numbers. A "100th Year" book was produced.

Celebrations began at the Annual Meeting in February with Dr. Margaret Kennedy as speaker. A Children's Rally was held at Carluke Church on May 24 and the Annual June tea at Erskine Church in June.

Eighty-two persons registered for the Executive meeting September 10 at

Crieff Hills Community.

Replacing the Annual Fall Rally, a Mission Fair was held October 3rd and 4th at The South Gate Church, with members of Presbytery invited. Small groups were led by Pauline Brown (India), the Rev. Florence Palmer (Kenora) and Evelyn Murdoch, A.E.C. A panel discussion highlighted mission — locally, in Canada and around the world.

Centennial pins were sold by the individual organizations and a theme song "In His Service, Yesterday, Today, Tomorrow" was sung at many functions. A Centennial publication "In His Service — 100 Years" came out in November.

Marie Wilkinson

— Florence Palmer, left with Wilma Butter

Vancouver Island Presbyterial Rally was held in Sooke Presbyterian Church. The Rev. Les Barclay led the devotions on the theme, Colossians 1:10. Mrs. Hazel Smith, President of B.C. Synodical, explained where the Mission funds go and spoke on the planning of the WMS on the Island for the next five years. A video-tape of the Sooke Thankoffering Service was shown.

Mrs. Betty Geisreitter sang two beautiful selections accompanying herself at the piano.

ANNIVERSARIES

On November 5, the WMS of **Burns** Church, **Ashburn** celebrated their 110th Anniversary. Special music was provided by Ashburn Men's Choir and Mrs. Alma Wilson of Balsam. A historical sketch by Nellie Hopkins, preceded a rededication and honouring performed by the Rev. S. McEntyre, in which the group was renamed: the Eleanor Knight Group of the WMS. Mrs. Knight had been trained as a missionary but ill health prevented her from going to India. She was a member of Burns Church and a dedicated WMS supporter. Through her correspondence with Presbyterian missionaries she kept her group well-informed on missions.

An inspired address "Grace and Gratitude" was delivered by Lindsay Presbyterial president Mrs. Mary Durward.

Erskine Missionary Fellowship, Ottawa, celebrated its 40th Anniversary at a banquet on October 8th. Pauline Brown, guest speaker, and President Helena Shedden, are shown cutting the birthday cake, made by a member, Joyce Lynn Provost and decorated with the WMS Logo.

Also on this occasion, the Rev. Janet DeWolfe, devotional convenor, was

presented with a Life Membership, and Mina Giraldi presented her late mother's pin which she had received in 1932.

LOCAL GROUP EVENTS

At a special service at St. James, **Stouffville,** Ontario, the WMS presented a cheque for $50,000 to Council for use in Canadian and overseas mission work. Mrs. Dorothy Ruddell, Treasurer of Council Executive accepted the cheque on behalf of the Society.

The cheque was from the estate of Margaret Stirling who was an active member of the Society and involved in all areas of St. James' life and ministry.

Margaret, who died last February, just three days before her 83rd birthday, grew up on a farm in Scarborough where she was a member of St. Andrew's until the 1950's.

Another $50,000, willed to the general funds of St. James, will be divided between the Presbyterian Women and the Mission Committee and the interest accrued will be used to challenge the congregation to become more mission-minded.

The Nichols Gunn Group and the Isabel Taylor Group of Chalmers Church, **Calgary** held a special mission Sunday, the guest speaker being Miss Pauline Brown from India. Her talk was an inspiration, making the congregation more aware of the many special needs of the people in her area. During the Service, Rev. Keith Wilcox and Mrs. Wilcox were honoured with a Life Membership and Honorary Membership respectively. Following the service and lunch, there was a question and answer period.

Memorial services were held by both WMS groups for Dr. Margaret Kennedy during their recent meetings.

St. Andrew's WMS, **Nanaimo** B.C. and members of the church were privileged to have Dr. Georgine Caldwell, missionary from Taiwan, speak of her work there and show slides of the country, people and churches.

REMINDER TO: LOCAL GROUP TREASURERS

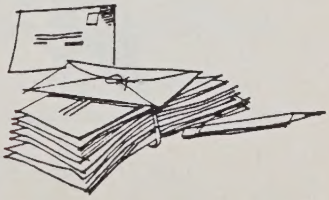
RE: Tax Form T3010

Any group that issues receipts for income tax purposes using a registered number must complete Form T3010. This registration must be renewed each year **within six months** of the end of the fiscal year of the group.

The new Registered Charity Information Return and Public Information Return (T3010) has caused some Treasurers a problem. If you are having any difficulty, please contact the WMS office.

Thank you!

Glad Tidings secretaries have now (December 10) returned 94% of the subscribers mailing lists. We hope the remaining lists are on their way!



W.M.S. WD

The Presbyterian Church in Canada

75th Anniversary 1989

Watch for it!
Work for it!
Pray for it!

Watch for it! . . . The National Event to be held in May 1989, to celebrate the 75th Anniversary of the uniting of three organizations to form The Women's Missionary Society (WD)

Work for it! . . . On all levels — Synodical, Presbyterial and Local

Pray for it! . . .

Theme — "Go and Tell"
Location — to be announced.

> "A society that sees wealth in things and not in people is doomed. The reality today is the degradation of men and women by the work process — the deformation of creative workers into dehumanized beings at the mercy of the work process. It is time to work towards a society that meets the ethical norms of love and security for all."
>
> **Jaime Cardinal Sin, Archbishop of Manila.**

KEEP INFORMED ABOUT THE LIFE OF THE CHURCH IN CHINA!

Subscribe to *China and Ourselves*, a quarterly news bulletin of the Canada China Programme, Canadian Council of Churches, 40 St. Clair Ave. E., Toronto, Ont. M4T 1M9.

ONLY $5.00 A YEAR

from a Woman's Perspective

is changing over to subscriptions

From a Woman's Perspective is a newsletter sponsored by The Board of Ministry of The Presbyterian Church in Canada with the purpose of keeping women in touch with each other and sharing with the whole church their theological perspectives, biblical insights, special interests, joys, and concerns.

From a Woman's Perspective will be published in May and November. The cost will be $5.00 for a 2-year subscription.

TO SUBSCRIBE: Send name, address and postal code along with your cheque for $5.00 to:
From a Woman's Perspective
Board of Ministry,
50 Wynford Drive,
Don Mills, Ontario, M3C 1J7.

In Remembrance

Edna Johnston
Knox, Agincourt, Ont.

Vera M. Leitch
Guthrie, Alvinston, Ont.

Mrs. Alfred (Clara) Weldhen
Knox, Belmont, Ont.

Mrs. G. (Nan) Ramsay,
First, Kenora, Ont.
(formerly Central, Brantford)

Mrs. Irene Humphries
Mrs. Helen Winter
Knox Galt, Cambridge, Ont.

Mrs. Ida Jardine
St. Andrew's, Cobden, Ont.

Mrs. Agnes Sillery
Caven, Exeter, Ont.

Mrs. May Rogerson
St. Enoch, Hamilton, Ont.

Mrs. Jenny Leitch
Mrs. Catherine Lilley
Mrs. Agnes McMillan
Mrs. Florence McMillan
Mrs. Margaret E. McWilliam
Duff, Largie, Ont.

Mrs. Viola Paisley
St. Paul's, Leaskdale, Ont.

Mrs. Addie Parmentey
Elmwood Ave., London, Ont.

Mrs. Mary Howson
New St. James, London, Ont.

Mrs. Isabella Brown
Mrs. Phyllis Wildman
Knox, Manotick, Ont.

Mrs. Louise McCowan
St. James, Stouffville, Ont.

Miss Katherine Griffith
St. Andrew's, Welland, Ont.

Miss Hannah Wilson
St. Andrew's, Wingham, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Beloved, let us love
one another: for love is
of God; and everyone
that loveth is
born of God.
I John 4:7

GLAD TIDINGS

MARCH 1987

Volume 63 No. 3 **GLAD TIDINGS** March 1987

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

Courage for these days . . .

The minister's eyes filled and his voice trembled as he announced to his congregation the sudden death that week of a young wife and mother. He reminded them that we do not have to look very far for signs of courage. It can be found in a young woman with terminal and swift-acting cancer; in a father and two little children struggling to cope with their aloneness. Courage can be found among us in our friends, our families, our neighbours.

I know. Recently I saw courage in the eyes of a friend who faces experimental kidney surgery. Shrugging her already too-thin shoulders, she says, "If it works, it may buy me another five years." I heard courage on Christmas Day in the voice of a family member whose business has failed: "Oh well, I've been down before and I'll manage again."

I see courage each Sunday in our congregation. A four-year-old boy is fighting a strong battle against cancer. Some days he wears a jaunty baseball cap to cover his thinning hair. His mother smiles at his antics and turns her anxiety inward.

A friend, recently separated, is going back to university and working full time as she builds a new life. I rarely hear her complain. That's courage. Another woman I know stays in a loveless marriage — "for the kids" — and the kids seem to be doing just fine. They all seem to laugh a lot, in spite of the fact that their father gambles all his money away.

A man in prison that I have come to know since he subscribed to *Glad Tidings*, writes of his struggle to understand a system that cuts off funding for university courses to prisoners. He is a straight-A student. Among the 3,000 students in the university he has the highest average. "If I were (out) there," he says, "I would have my pick of scholarships but, in here, they will not award me the cost of a correspondence course." I admire his courage in fighting for justice for himself and others like him.

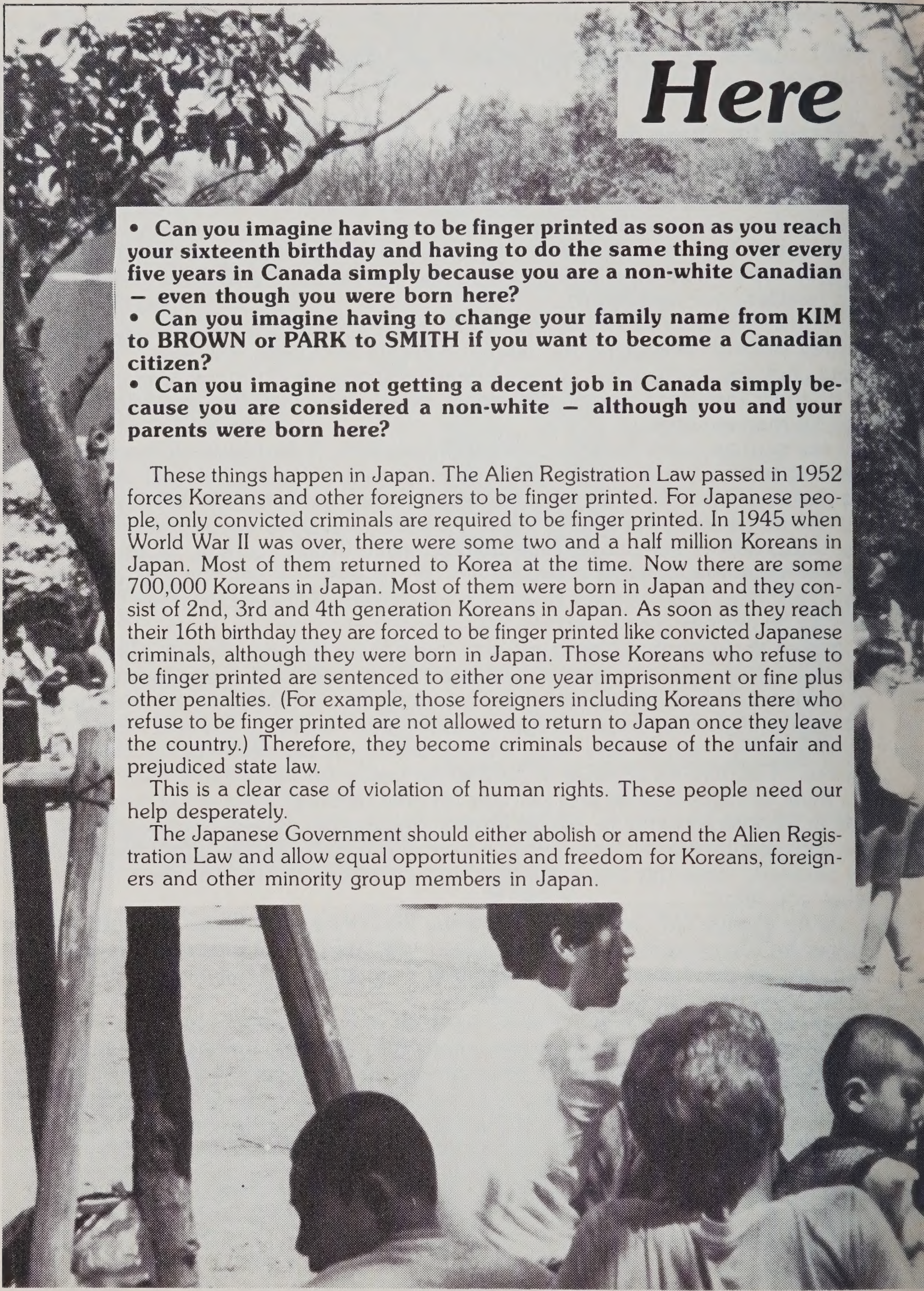
I think of Jesus in what was perhaps his only recorded moment of fear or hesitation in the task he came to do. He knelt in the Garden of Gethsemane praying that the suffering he had to face might somehow not come to pass. "If it be possible," he pleaded, "take this cup away from me", quickly adding "not what I want, but what you want."

As he always did, Jesus took his fears, his concerns to God. Through sincere prayer he recognized and accepted God's will and left the garden without hesitation, and unafraid. Someone has said that courage is fear that has said its prayers. Jesus must have known that so well.

Courage is not so much the unplanned act of bravery that makes the headlines as it is quiet acceptance and perseverance through life's more painful moments. Courage is carrying on through difficulty, discomfort, disease and disillusionment. One of my favourite hymns says it so well, "Grant us courage . . . in the facing of these hours, . . . in the living of these days." As we approach Easter, let us look around and thank God for the courage of those with whom we share this journey, and for God's continuing presence with us through these days.

June

Here



• Can you imagine having to be finger printed as soon as you reach your sixteenth birthday and having to do the same thing over every five years in Canada simply because you are a non-white Canadian – even though you were born here?

• Can you imagine having to change your family name from KIM to BROWN or PARK to SMITH if you want to become a Canadian citizen?

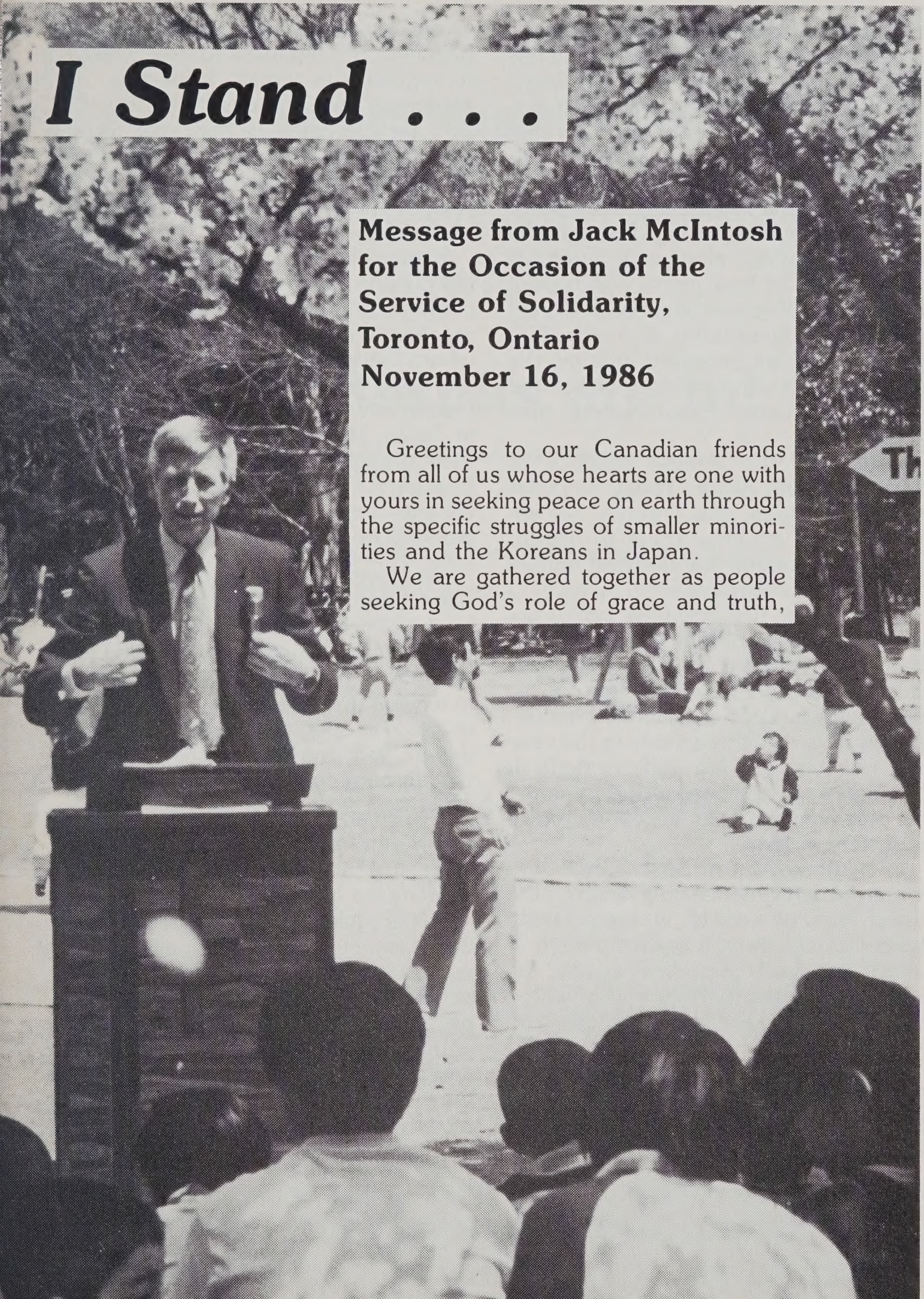
• Can you imagine not getting a decent job in Canada simply because you are considered a non-white – although you and your parents were born here?

These things happen in Japan. The Alien Registration Law passed in 1952 forces Koreans and other foreigners to be finger printed. For Japanese people, only convicted criminals are required to be finger printed. In 1945 when World War II was over, there were some two and a half million Koreans in Japan. Most of them returned to Korea at the time. Now there are some 700,000 Koreans in Japan. Most of them were born in Japan and they consist of 2nd, 3rd and 4th generation Koreans in Japan. As soon as they reach their 16th birthday they are forced to be finger printed like convicted Japanese criminals, although they were born in Japan. Those Koreans who refuse to be finger printed are sentenced to either one year imprisonment or fine plus other penalties. (For example, those foreigners including Koreans there who refuse to be finger printed are not allowed to return to Japan once they leave the country.) Therefore, they become criminals because of the unfair and prejudiced state law.

This is a clear case of violation of human rights. These people need our help desperately.

The Japanese Government should either abolish or amend the Alien Registration Law and allow equal opportunities and freedom for Koreans, foreigners and other minority group members in Japan.

I Stand . . .



Message from Jack McIntosh for the Occasion of the Service of Solidarity, Toronto, Ontario November 16, 1986

Greetings to our Canadian friends from all of us whose hearts are one with yours in seeking peace on earth through the specific struggles of smaller minorities and the Koreans in Japan.

We are gathered together as people seeking God's role of grace and truth, forgiven and forgiving, freeing and freed.

I feel a deep regret that my family has to be divided because I cannot leave Japan and return unless I give my fingerprints for the ninth time. I am sorry that some Japanese bureaucracies choose to act so defensively, vindictively and violently against the highest laws of the land.

At this time, I am saying "Enough. No more fingerprints!" along with hundreds of thousands of foreigners; with tens of thousands of Koreans who risked a great deal last year by refusing, and with 1500 or more who are presently suffering the consequences of not being fingerprinted — among them, about twenty missionaries.

We decry the terrible violence of racism in South Africa. Today, in rallies in Tokyo, Osaka, and Toronto, we are decrying the violence done in Japan. Ruling by force and fear destroys human dignity and community.

These days, the Japanese police are summoning and arresting young Koreans of 16 and 17 years. They are using special tools to physically force them to be fingerprinted. Their escalation of harassment and violence is a study in the relation of racism to law enforcement. It illustrates a sophisticated terrorism aimed not only at victims, but also at members of society at large.

In South Africa, in Japan, or in any country, such violence only destroys the moral fibre of society. It turns family against family, people against people. It breeds and feeds prejudices against the weak. It declares that open and violent discrimination is acceptable because the law says so.

Thank you for listening to the cries of the Koreans in Japan, and for seeing them and the Japanese with eyes of grace and truth in their present struggle. There are problems of the past for Koreans and Japanese to deal with. To remember is to remain vulnerable, and Japanese and Koreans taking up their past are vulnerable as they seek to deal positively with their future. Their struggle also has an important message for the peace of peoples great and small in Asia and in North America.

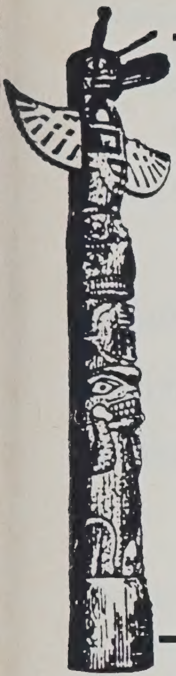
Personally, my small part is living out the mission witness today with integrity, courage, and hope. I commend myself, my loved ones, and the people with whom I serve in Japan to God's guidance and care. At this time, the place where I am to stand is here with the Koreans in Japan. May my standing with them in their struggles and hopes be a strength to them — something made more real because you people are watching and working in solidarity in Canada.

On November 27th, the renewal of my missionary visa will probably be denied by the Ministry of Justice. At that point, I must choose whether it is truer to God's will and to the people with whom I am in mission (my family included) to remain in Japan in open vulnerability, or to leave Japan, with the high probability of not getting back for a number of years.

I understand Martin Luther's words much more deeply now, as I, too, say, "Here I stand, so help me God!"

Many are standing firm and moving on in this struggle, at peace in their faith and deeds, sure that, in the end, all things will work together for the blessing of all the people in Japan. As you, too, are a people blessed with purpose and gifts, may you be a blessing to others in Canada, and to the present solidarity in Jesus in the pains and struggles of the Koreans in Japan. Again, thank you, and thanks be to God. Shalom.

Human rights are not negotiable, they are given only by the Creator.



1985-86 Mission Study

Native Peoples of North America

Adult Packet

The Results are In!

To date, 163 evaluation forms have been returned from groups across Canada. Here is how *you* rated the study:

Excellent	23%
Good	61%
Fair	14%
Poor	2%

And, here are some of your comments in various categories:

Things We Learned

- Natives care about the natural environment
- Gained a different idea of Native lives, ideas and religion and their thoughts about us
- Discrimination is subtle. It is difficult to adjust to modern Canadian society without losing identity
- Indians are independent and like to manage their own affairs
- Discovered religious beliefs, tribal affiliations, artistic tendencies and future outlook
- Learned about particular problems around education and learned stories related to art
- Though there are discouraging reports, there is hope
- Learned about the role of the church
- Learned to appreciate their artistic talents
- Learned more about native people in our own area, their interesting traditions and their problems
- Native people have survived hardship, made sacrifices
- It gave us more insight into our own country's background
- Resourceful people, taught us much
- Introduced us to some vegetables
- How young people had made positive advances in becoming leaders of their people
- That native people in our area have built a firm base of industrial employment and are running their own affairs very efficiently

Awareness and Understanding of Native Peoples

- — Broadened our knowledge
- — Learned about problems and things Native Peoples have done to help themselves
- — Learned how native people think and feel because the information came from them
- — Taught us things we didn't know and helped us to understand
- — Brought us closer to how native people live and what we have in common
- — Greater sensitivity to Native Peoples and their situation
- — Made problems more real
- — Made our group and community more aware of native people in our own area
- — Gained a better understanding of problems that Native Peoples face today
- — Insight into issues which they are trying to deal with
- — Gained a better knowledge of education, religious customs, food and environment

When the Turtle Collapses the World Ends

Awareness and Understanding of Ourselves

- — Had to deal with hostile feelings with sympathy and understanding
- — Humbled us
- — Made us look at ourselves
- — The study caused us to visit a neigbouring reserve which we enjoyed
- — We should listen to native people
- — Learned that we had more in common than we realized in terms of religion and worship
- — Natives are interested in our people visiting their projects
- — We were enlightened and surprised to learn of the treatment our Native Peoples had been through

Theme and Resources: Positive Comments

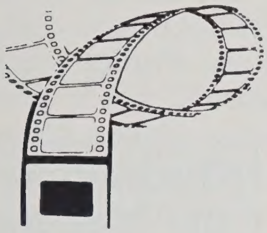
- — We could relate to the theme
- — So 'close to home'
- — Varied, provocative and enlightening
- — Clear, well written, good A.V.'s
- — Like the personal touch to understand and relate to
- — Extremely worthwhile
- — Interesting to read, informative
- — Information came from the Native Peoples themselves
- — Learned to look for more information in books and magazines
- — Voted to take two years for the study because there is so much available
- — appreciated *Glad Tidings* articles

Negative Comments

- — prejudiced American-wise
- — pessimistic study. Nothing to encourage us.
- — antagonistic to the Church
- — tries to cover too much territory
- — too complicated
- — not enough time to develop theme
- — too much searching to be done by leader
- — not sufficient western Canadian content
- — our group has no contact with native people so we found it hard to relate to some material
- — material too sketchy
- — not enough material on Northern Ontario native people
- — not gospel-oriented
- — it is excellent individual reading but not conducive to good study
- — many of the profiles negative, depressed our group

Related Special Events

- World Day of Prayer Native Guest Speaker
- Rainbow '86 Workshop



Resources Used

Libraries, films, filmstrips, video tapes, TV programs, Department of Indian Affairs and Northern Development, Committee on Native Ministries of the United Church of Canada, newspaper articles, scrapbooks and old family documents, books by and about native people, poetry, Glad Tidings, National Geographic, Native music.

Resource People

People with various church affiliations shared experiences from across Canada, Native leaders, others who had worked and lived among native people.

Places Visited

- cultural centres
- Museums
- art galleries
- reserves
- friendship centres

Innovative Activities

- made video tape of worship service using local technicians. Speaker was native minister who as a boy experienced how missionary converted his grandfather.
- made scrapbook of current events

Peoples & Churches of the USSR

1987-88 Mission Study

An intriguing glimpse into Christianity in the USSR as the Russian Orthodox Church celebrates 1000 years.

Courage for a Cross
One Thousand Years
Eyes to See, Ears to Hear

Watch for more information!

BUILDING UP THE BODY OF CHRIST

A local group program

PURPOSE
To help members understand how money contributed to the Society is spent and to discuss what values our **Estimates** reflect.

PREPARATION
Have the following available:
- — 71st Annual Report '85 (AR)
- — Glad Tidings: November '86 (AR)
  December '86 Office Staff (p. 28)
  January '87 Estimates (p. 16) (GT)
- — Acts and Proceedings of the 112th General Assembly (A&P) Board of World Mission Programme Reports (p. 465-485)
- — Sheets of Newsprint
- — Markers
- — Books of Praise
- — Bible

Outline of the Meeting
- — Introduction
- — Working Groups
- — Find out where money contributed to the Society is spent.
- — Presentation of information discovered.
- — Questions
- — Closing Worship Service.

AT THE MEETING

INTRODUCTION — Ask group members to follow along as you read the paragraphs below.

How do we test the validity of our 1987 Estimates (Jan. GT p. 16)? A quotation from Nanjing '86, the international mission conference held last May in Nanjing, China might help to direct our reflections. In one of the theme addresses entitled "Ecumenical Sharing in a World of Imbalance", a speaker from the third world advocated that more "of the personnel and funds of the missionary and development agencies be spent in the home countries for the conversion of the unjust, and the unjust structures of the nations and the international set up." North American delegates were being told that we need to put more effort into re-educating our people to understand the gospel mandate for mission in light of the aspirations and situations of people who are subject to the world of imbalance.

The Women's Missionary Society has been committed over the years to the education of its members. Is this commitment adequately expressed in our estimates? How are we sharing this commitment with the whole Church?

As we look at the four areas of our Estimates let us keep these questions in our minds and seek answers.

WORKING GROUPS – Divide the participants of your local groups into small groups of 2 or 3. Give each group a piece of Newsprint and markers. Ask each group to make a visual presentation which answers the questions below:

Group 1 – Grants and Administration

- Whose salaries are included in the administration section of the Estimates? (AR p. 17, Jan. GT p. 16)
- How often does Council Executive meet? (AR p. 11)
- How many people are involved? (GT Jan. p. 31)
- List some of the Christian Literature Grants made by the Society. (AR p. 19)
- How many people come to Council? (AR p. V)

Group 2 – Mission Education

- Whose salaries are included in the Mission Education section of the Estimates? (AR p. 17, Dec. GT p. 28, Jan. GT p. 16)
- What resources are made available through the Women's Missionary Society Book Room?
- Who is the manager of the Book Room? (AR p. 16)
- Who edits the Glad Tidings? (AR p. 16)

Group 3 – Area Educational Consultants

- Who are the present Area Educational Consultants? (AR '85 p. 18, Nov. GT p. 21)
- Where are they serving? (GT Mar. '87, p.21)
- Which Groups benefit from their services?

Group 4 – Board of World Mission

- Find and list examples of work in Canada and other countries supported by the Board of World Mission. (AR p. 21-49, A&P p. 465-485)
- How is the Women's Missionary Society represented on the Board of World Mission? (AR p. 21 and p. III)

PRESENTATION – Ask each group to share with the total group. Follow this with a discussion of the questions:

- Is the Society's commitment to Education adequately expressed in our estimates?
- How are we sharing this commitment with the whole Church?

WORSHIP

Scripture Reading — Ephesians 4: 1-2

Prayer

Gracious God, help us to accept the gifts You have given us and willingly use them in building up the Body of Christ.

May we encourage each other and all the people of the Church to be involved in Mission.

As we share with our sisters and brothers in Canada and in our partner churches around the world, help us to be slow to judge and anxious to listen and learn from each other.

Bless our efforts as we seek to meet our financial commitment to the work of the Women's Missionary Society. Enlarge our vision in the name of Jesus Christ our Saviour and Lord. **AMEN**

Offering

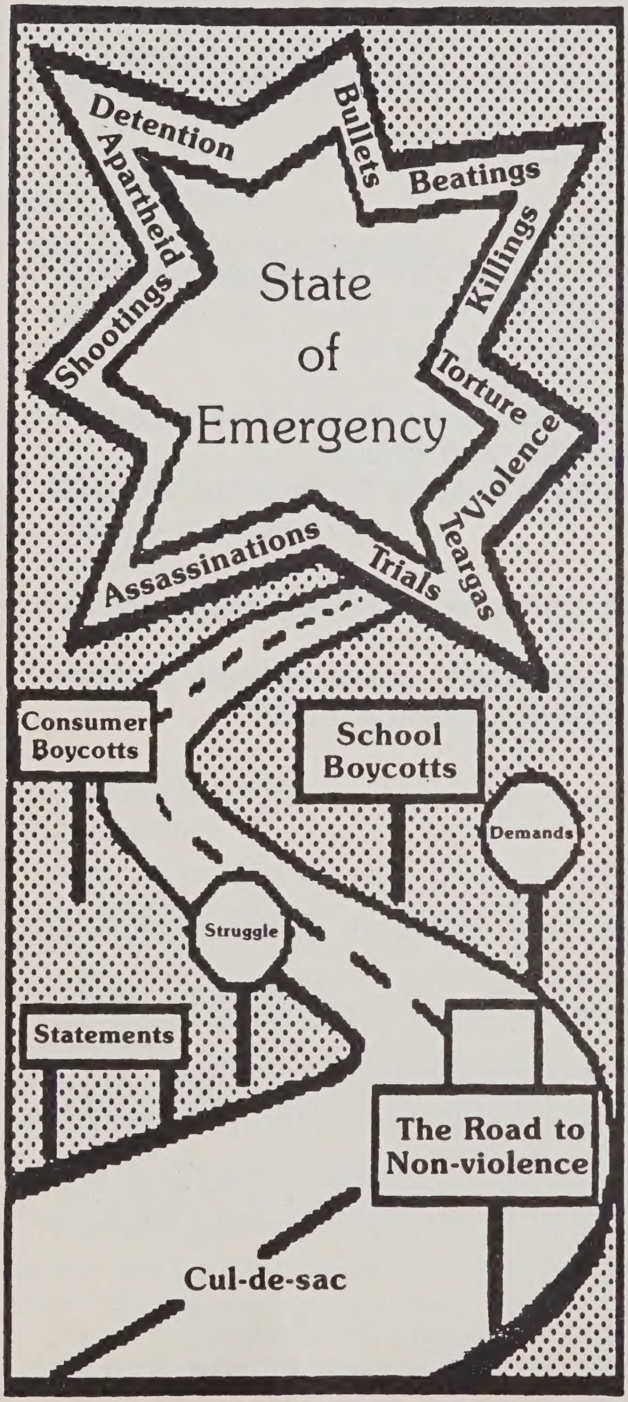
Offeratory Prayer and Dedication — Hymn 361 "Lord of All Good"*

*This hymn was chosen because of the words. If the tune is not familiar choose alternate tune (Ellers #561, Morecombe #258) or read it in unison.

A black South African pastor describes the dilemma that confronts many South African Christians.

A Cul-de-Sac on the Road of Non-Violence

by Frank Chikane


Detention
Bullets
Beatings
Apartheid
Killings
Shootings
State of Emergency
Torture
Violence
Assassinations
Trials
Teargas
Consumer Boycotts
School Boycotts
Demands
Struggle
Statements
The Road to Non-violence
Cul-de-sac

The experiences of the last few months have confirmed that it is easy to develop fantastic ideas and theories about non-violence as long as one does not allow oneself to be engaged in the struggle for a just and peaceful society in South Africa. But when one is confronted by reality, one is forced to face some serious questions.

For some time I have been subjected to state violence, detained five times between 1977-85 with two of the detentions as long as 7 and 8 months in solitary confinement. I was brutally tortured and assaulted by the South African Security Force during some of these detentions. Even after all these happenings and other incidents of harassment by the system I was able to forge ahead with my non-violent approach as a virtue and as the most effective way of confronting this brutal, oppressive and exploitative regime. I was able to say like Mahatma Ghandi that to struggle non-violently is to be divine.

When the security police who tortured me during one of the detentions impressed on me that I was going to be made to die slowly but in a painful way if I did not decide to collaborate with them and their evil system I was able to confront them with Paul's words: "Christ shall be magnified in my body, whether it be by life, or by death" (Phil. 1:20).

I continued with Paul arguing that for me "to live is Christ but to die is gain" (verse 21).

But the more I was confronted by a violent society the more difficult I found it to convince those I have to minister to that this was the only way of dealing with the violence of the system.

After I was attacked with three petrol bombs, three days after my release on bail from the treason trial, causing considerable damage to the house although my family escaped without injuries, the community felt that there was a need for self-defence against these merciless and violent agents of the apartheid system.

The community then organized to have a team of people backed by their own "reaction unit" to come every night to guard the house and give my family a chance to rest. They made sure that I did not move around alone or without being monitored so as to detect possible murderers.

It was at this stage that the debate on violence and non-violence resurfaced again in my mind. It was worse when our community-based investigating team unravelled a hit-squad which was going to hit me and 13 other leaders in the community. The need for self-defence became imperative.

"Christ shall be magnified in my body whether it be by life or by death."

But I really reached a cul-de-sac in my commitment to the traditional understanding of non-violence when Mrs. Victoria Mxenge, one of our instructing attorneys in the treason trial was brutally murdered at her home on August 1st, 1985. It was at this stage, when I received this bad news, that the young people guarding my house confronted me and said: "What is the use of sitting here without proper arms to defend you, your family and ourselves? For how long should we continue availing ourselves to be killed by the system? More than five hundred people have died in the last ten months and we sit here and watch without doing anything. . . ."

"For how long should we continue availing ourselves to be killed by the system?"

These questions and many others drove me to a cul-de-sac in my ministry. It is no problem for me to face death for the sake of the truth but it is definitely a problem to try to convince the masses who are being killed for simply refusing to continue being dominated and exploited. How do we convince them that they cannot be violent in struggling for their liberation against a merciless and violent system?

This is the most vexing pastoral problem the Church has now to face. And face it they must. Otherwise the Church will have to close shop.

Frank Chikane who belongs to the United Democratic Front spoke in Toronto recently. —This article was first published in the *Institute for Contextual Theology News*, Vol. 3 No. 3, September 1985

BOESAK'S PRAYER

O God of love, power and justice,
You who are the same yesterday, today, forever.

Hear our cry of pain and anguish. See the suffering of Your people, the blood on our streets.

Save us from humiliation and needless suffering, from degradation and exploitation, from detention without trial, from hunger and illness, from torture, death and destruction, from oppression and apartheid, from violent men who hate Your will.

Deliver us O Lord. Give us mercy. Give us justice. Give us freedom.
Amen.

God is Among Us

Easter Worship Service

by Barbara Woodruff

Approaching Worship

Leader: Have you read the paper lately?
Did you hear the news of war, terrorism, intrigue, espionage, poverty, hunger, fire, earthquake?
What children are being detained today?
Who are the hungry on our streets?
Where will the homeless sleep?
How can we celebrate Easter in a world of turmoil?
How sing "The strife is o'er, the battle done . . ." when so many hunger and thirst for righteousness?

Response: And yet we come . . . from the latest news broadcast . . . the morning paper . . . the latest magazine article . . .
Bearing with us the tears, hunger, pain of so many children . . . the terror and anguish of so many war-torn peoples . . . the bitterness and anger of so many oppressed.
We come to celebrate Easter.

Hymn: #170 (BOP) We sing the praise of Him who died (verses 1-3)

Thoughts on Lent

Lent begins on Ash Wednesday. On that day tradition has it that believers confess their sins and receive absolution. Lent continues as a penitential season. For forty days we are reminded of who we are, standing in the presence of God.

Frank Chikane a black South African comments that the church does not need a confession of faith, rather it needs a Faith of Confession.

To be strong in the hour of need is to recognize our weakness. For the church to be strong in the face of the violence of South Africa or anywhere else where people suffer unjustly, the church must be willing to admit to its weakness — confess that it has condoned, and in many ways, supported the system that has spawned the violence. In this admission it will find its strength, for true confession and penitence brings, not remorse, but renewal.

In the name of Jesus Christ then let us confess our faith to be A Faith of Confession. Let us pray:

Prayer*

(Participants will repeat response in bold face where indicated.)

Leader: O Lord, our hearts are heavy
with the sufferings of the ages,
with the crusades and the holocausts
of a thousand thousand years.

The blood of the victims is still warm,
The cries of anguish still fill the night.
To you we lift our outspread hands.

Response: **We thirst for you in a thirsty land.**

Leader: O Lord, who loves us as a father,
who cares for us as a mother,
who came to share our life as a brother,
we confess before you our failure to live as your children,
brothers and sisters bound together in love.
To you we lift our outspread hands. **Response**

Leader: We have squandered the gift of life.
The good life of some
is built on the pain of many;
the pleasure of a few
on the agony of millions.
To you we lift our outspread hands. **Response**

Leader: We worship death in our quest to possess ever more things;
we worship death in our hankering after
our own security, our own survival, our own peace,
as if life were divisible
as if love were divisible
as if Christ had not died for all of us.
To you we lift our outspread hands. **Response**

Leader: O Lord, forgive our life-denying pursuit of life,
and teach us anew what it means to be your children.
To you we lift our outspread hands. **Response**

Scripture and Praise

Scripture: Hear the word of God from the book of the prophet Isaiah 50:4-10. (The use of the (TEV) Good News Bible is recommended here.)

Hymn: #176 (BOP) Ride on, ride on in majesty!

Scripture: (Participants will repeat the response in bold face where indicated)

The sufferings of this present time are not worth comparing with the glory that is to be revealed.

Response: I saw a new heaven and a new earth, for the former things had passed away.

The creation waits with eager longing for the revealing of the children of God. **Response**

The creation was subject to futility, not of its own will but by the will of Him who subjected it in hope. **Response**

The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. **Response**

The whole creation has been groaning in travail together until now; and not only the creation, but we ourselves, who have the first fruit of the Spirit, groan inwardly as we wait for adoption as sons and daughters, the redemption of our bodies.

Response

(Adapted from Romans 8:18-23 and Rev. 21:1+)

The Gospel according to St. Luke 24:13-35

Hymn: #193 (BOP) The day of resurrection

Prayer

(Note: Petitions below may be read by different readers.)

O God we come before you in wonder and awe each time we hear the Easter story. Our hopes, like those of the disciples, are quickly dashed but you do not leave us in despair. You point us to your word through the prophets; to the story of your people; and our strength is renewed, our eyes opened to recognize you in our midst.

We thank you and praise you, O God, even as we remember before you those who suffer from illness or injury, from loss of job, loss of loved ones, lack of food, inadequate shelter, shattered lives. We pray that you will be among these people and that you will move each one of us to care about them and find ways to deal with the problems.

We come to you as members of a missionary society who have many concerns of the world set before us. There are times when we feel overwhelmed but you continue to call us to this task. During this Lenten-Easter season we bring our concerns before you. We pray

- for the Korean people in Japan in their effort to abolish the fingerprinting laws of that country. May their hope ever be renewed through the long and wearying struggle.
- for our Native People and for aboriginal people around the world as they re-establish themselves. May we be sensitive to their needs and they to ours as we come to know each other afresh.
- for the war-torn peoples in the Middle East, Afghanistan, Nicaragua; for those whose lives are disrupted by power struggles among factions in Sri Lanka, Pakistan, India and for the people of South Africa as they stand at the brink of change.
- for the refugees around the world, in camps and those who are trying to settle in new communities. Be with these wandering people as you were with the Hebrews in the desert.
- (Add own petitions if desired)

We bring these prayers before you with barely the words to express our concern. Take them into your being, O God, and may the power and mercy of the Risen Christ bring healing and salvation.

We thank you for all your tender mercy toward us and give to you all honour and praise through Jesus Christ our Lord, Amen.

Hymn: #201 (BOP) Thine be the glory

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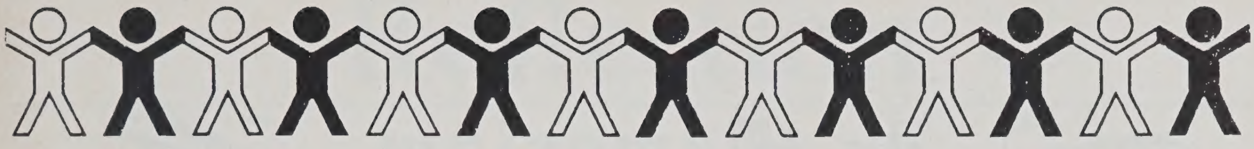
*Jesus Christ — the Life of the World (Worship Committee) WCC, Geneva 1983, pp. 26, 27. An Act of Penitence.

+ibid. pp. 22, 23. Romans/Revelation



Did you know . . .?

Hundreds of children are being detained in South Africa.

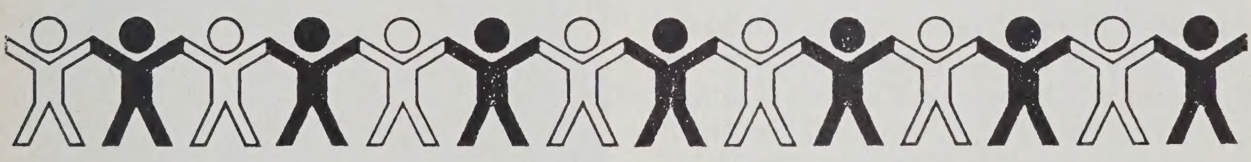
> "The child's sob in the silence,
> curses deeper
> than the strong man in his wrath."

(Elizabeth Barrett Browning, *The Cry of the Children)*

- 1,300 to 1,800 children nationwide are believed to be in detention at present.
- No one really knows the exact number being held.
- No one knows exactly who or where they are.
- It is known that they are behind bars.
- Many of them are 16 years old and younger.
- Parents are often not informed that their children have been detained or where they are being held.
- There is no official publication of the names and number of children in detention.

Pray for the children!

Information received from *The Black Sash*



A Short Sermon

"I wish I were big enough to honestly admit all my short comings; brilliant enough to accept flattery without it making me arrogant; tall enough to tower above deceit; strong enough to welcome criticism; compassionate enough to understand human frailties; wise enough to recognize my mistakes; humble enough to appreciate greatness; staunch enough to stand by my friends; human enough to be thoughtful of my neighbour and righteous enough to be devoted to the love of God."

In Memoriam

Isabella Brown

On November 8th in Riverside Hospital, Ottawa, Bella Brown, a member of Knox WMS in Manotick and formerly a member of St. Andrew's-St. James WMS in Cardinal, went home to glory after a courageous battle with cancer. During this time as through her whole life, the fragrance that Paul talks about in II Corinthians 2:15 was so evident to all of those around her. The nurses couldn't understand the peace that surrounded her. Her church family felt the presence of God when they visited her. To her family, she was the encourager she had always been.

Bella was President of St. Andrew's-St. James WMS for many years, President of Brockville Presbyterial, and became President of Quebec and Eastern Ontario Synodical in 1975. Last year at anniversary celebrations in Cardinal, the WMS made her Honorary President. She was also privileged to join other Presbyterians who toured the Orient in 1975 and then on return shared enthusiastically with many groups the work of our church there.

Bella had a special spot in her heart for children and youth. She led a CGIT group for fourteen years in Cardinal, and prior to that, COC, Explorers and Mission Band for about ten years. She seemed to look on all of the participants in these groups just as Jesus does — with a special love and interest. Her commitment and love for the mission of our church was something she shared with her family, her church, and her community.

A service of Praise and Thanksgiving was conducted by Rev. Gerald Sarcen in Knox Church, Manotick on November 11th. Remembrances of Bella were shared by Mrs. Wm. Fitzsimons, a longtime friend, and Gloria Purcell, one of her CGIT graduates. As with all of God's saints, she is sadly missed.

"Well done thou good and faithful servant . . . enter thou into the joy of the Lord." Matthew 25:31

Reflection

Readings from Gandhi

About the Cross: The Cross, undoubtedly, makes a universal appeal the moment you give it a universal meaning in place of the narrow one that is often heard at ordinary meetings. But, then, you have to have the eyes of the soul with which to contemplate it.

Conversion: As I wander about throughout the length and breadth of India, I see many Christian Indians almost ashamed of their ancestral birth, certainly of their ancestral religion, and of their ancestral dress. The aping of Europeans on the part of Anglo-Indians is bad enough, but the aping of them by Indian converts is a violence done to their country and, shall I say, even to their new religion — conversion must not mean denationalization. Conversion should mean a definite giving up of the evil of the old, adoption of all the good of the new and a scrupulous avoidance of everything evil in the new. Conversion, therefore, should mean a life of a greater dedication to one's own country, greater surrender to God, greater self-purification.

Living Christ: And so, as the miraculous birth is an eternal event, so is the Cross an eternal event in this stormy life. Therefore, we dare not think of birth without death on the Cross. Living Christ means a living Cross; without it life is a living death.

adapted from a service about Gandhi, by the
Rev. A.P. Nirmal,
United Theological College, Bangalore

I Seek Whom I Know Not

I seek whom I know not!
He draws my soul;
I go and know not that I go!

Through the shoreless dark
A still small voice calls me;
I grope my way unseeing,
unthinking:
I know only that God is.

Who shall tell me
By what name to call Him,
Where to find Him?

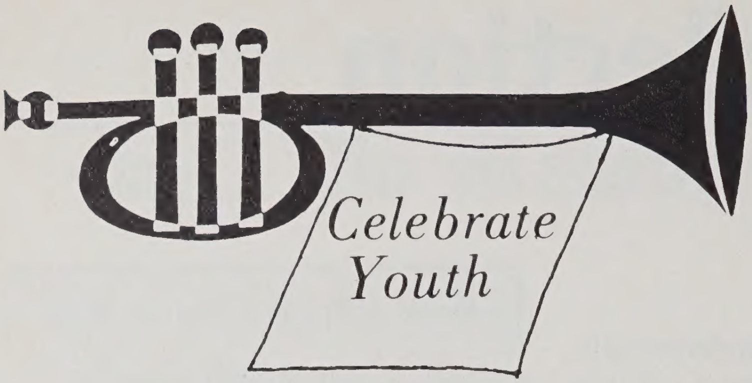
I have neither knowledge
Nor have I yoga;
I only follow the scent.
Ah, where shall I find Him
To whom I have given my
heart?

Bengali Hymn

GREEN FIELDS

MISSION STUDY
1986-87

—***Worship Around the World*** **by Bob Plant and Nancy Hardy. Page 19. CANEC Publishing and Supply House. 1980. Used with permission.**



Celebrate Youth

In the November 1986 issue of Glad Tidings we drew attention to the pamphlet "Toys are for Fun". Our purpose was to make people aware of the kind of lessons children and youth learn from the toys and games they are given and the confusion we create as we give things at Christmastime which symbolize war to honour the "Prince of Peace".

At Easter when we should remember the suffering and death of Christ, as well as His Resurrection, we tend to shy away from His suffering and death. The gifts we give children at this time are more often symbols of new life and signs of new beginnings.

I am *not* suggesting that there should be any reversal of these gifts — symbols of new beginnings at Christmas and war at Easter. I *am* suggesting that we become more aware of the gifts we give and the lessons they teach. I am also suggesting that we must deal with death and dying, the cruelty and injustice in our world as well as with the goodness of God and our responsibility from earliest childhood for one another's welfare.

Prisoners of War and political prisoners are often said to be brainwashed in order to make them act in certain ways and confess to certain deeds. Repeatedly they are told things until they believe them. Today we (children, youth and adults) are constantly bombarded with advertisements that encourage us to buy certain products whether they are good for us or not.

That "children learn through doing" is true. They learn to read and write by repeating the actions involved. By continually living in a particular way their lifestyle is shaped for the future. One generation of violence, we are told, gives birth to another — unless something or someone steps in to help break the pattern.

According to Robert Gould, M.D., a practicing psychiatrist at New York Medical College, "the more children are exposed to violent cartoons, TV or toys, the more they accept it as a way of life. It becomes part of them, of their personalities." He says that many people will be affected in small ways they could never notice. For others it becomes something they may emulate in later life with a gun or knife, although they may not be able to explain how it came about.

In Christ's day crucifixion was a common form of execution. As we watch TV and read the daily news violence seems to be a way of life that is acceptable. Every day people are being brainwashed to believe it won't hurt us to watch, or read about it. Studies indicate this is not true. We cannot ignore pain or suffering, injustice or death but we can help one another to understand and practise what it means to follow Christ's example of loving and caring for each other.

Lois Powrie

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
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THE GOD OF SARAH, REBEKAH AND RACHEL *by Barbara Kenner Shenk. Herald Press, Kitchener 1985. 128 pages. Cost $27.95*

Reading this collection of sonnets is a little like reading the diaries of your great-great-great grandmother or aunt. There is a sense of familiarity and being related to these women as they speak through the poetry. There are sometimes tears as well, because you know you have found a precious thing that up until now was lost.

Poetess Barbara Keener Shenk has written 95 sonnets about women in the Old Testament — women you may never have paused to think about, like the sisters of David or the Jewish women of Egypt who lived in the time of Jeremiah. Then there are the women you may have troubled over — Leah, the unwanted wife, or the Levite's concubine, abused all night long. But there are also the others you have celebrated such as Hannah and Huldah the prophetess. All are given a voice — a voice that will resonate deep within your bones.

In this undertaking there is of necessity theological interpretation, some of which you may not accept. Scripture references are included for each sonnet and some are also illustrated. Above all it is a healing book, suitable for private or corporate devotions and would make a beautiful gift.

The author lives in Pennsylvania where she is commissioned with her husband as church planters. She is gifted as a writer, speaker and counsellor, and is active in all these areas. Her first book is called *Rimes for our Times.*

Diane Strickland

STAFF CHANGES

Staff Changes

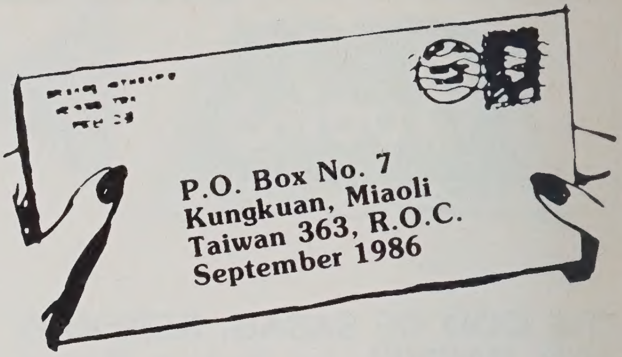
As of January 1, 1987 Anja Oostenbrink took up the position of Area Educational Consultant for the Synodical/Synod of Alberta.

Since October 1979 Anja had been Area Educational Consultant for the Presbyteries of Lindsay-Peterborough, Barrie, Algoma and North Bay and Temiskaming, and Presbyterials in that area.

Anja's new address is: Apt. 203, 31 Oxford Avenue, Red Deer, Alberta, T4P 2H7. Telephone #1-403-346-6836.

W. Neville Stevenson

Dear friends,



P.O. Box No. 7
Kungkuan, Miaoli
Taiwan 363, R.O.C.
September 1986

Jesus' words to the Church in Philadelphia seem to have great relevance to the Hakka churches here in Taiwan: *See, I have placed before you an open door that no one can shut, I know that you have little strength, yet you have kept my word and have not denied my name.* (Rev. 3:8). Over the past months we have seen many doors open — doors of opportunity, signs that God truly is at work among us.

Paul continues his weekly visits to the small church in Thunglo where he works with the local evangelist John Dzen. Every Thursday they visit homes in this village of 25,000 people and share the Gospel.

The English class at the Thunglo Church also continues to go well. There are eight students who are making steady progress in English conversation. They are also learning simple New Testament Bible stories which serve as discussion starters for dialogue about the Christian faith.

Attendance in Thunglo has doubled from 10 to 20 over the past year. The children's kindergarten/day care has over 40 boys and girls enrolled. Please pray for John Dzen and his wife as they minister in a holistic way to the people of this Hakka community.

Paul has also kept busy these past months with "seed-sowing" evangelism in Hakka communities in many different places in Taiwan. The Evergreen Evangelism Team (composed of 12-14 elders and deacons, 60 years old and up) visited Hakka areas in southern Taiwan in February and in central Taiwan in September. Some of these areas consist of 40-50 Hakka families in an otherwise Taiwanese area.

In August Paul was asked to join one of the translation teams working on the Hakka Bible. The work is not so much a new translation from the original languages as it is a translation from the Mandarin "Today's Chinese Version." Please remember the Hakka pastors, especially Rev. Pang Det-Siu, who are trying to offer the Word of God to the more than three million Hakka people in Taiwan.

In family news, Andrew celebrated his fifth birthday in August, and Peter will be three in January. Their ability to speak three languages (English, Hakka and Mandarin) is remarkable.

Our children and the neighbourhood children are still Mary Beth's biggest and most demanding ministries. Some days the living room is full of children — toddlers to 12 year-olds. They play games, look at books, draw, colour or do simple crafts. Some of the children have joined Andrew and Peter for Sunday School. She was thrilled when one day A-fen-e spontaneously asked her, "Tell me a story about Jesus." Please pray that God will work through Mary Beth's daily witness to shed His light and love upon these little ones.

Thank you for your continued prayers and support for our work among the Hakka in Taiwan.

Yours in Christ,
Paul, Mary Beth,
Andrew and Peter

Changhua Christian Hospital
176 Chung Hua Road
Changhua
Taiwan 500, R.O.C.
December 1986

This has been an exciting and challenging year for me. We are most thankful that the Nan Guo Medical Center opened officially on June 1st and we now have nearly 200 of the beds in use there and still two more wards to open in the future. The Medical Wards, Rehabilitation and Oncology are there, as well as the Full Body Scan in the X-Ray Dept. The Medical Dept. involves the various examinations and treatments such as Sonar, Pulmonary Function and others. The Critical Care Unit has 5 units at present and later can be developed to 14. Thus we have over 70 nurses at Nan Guo under a supervisor and I try to make rounds over there once or twice a week.

We survived several typhoons this year but Wayne did a lot of damage to our hospital, Nan Guo and Er Lin branch hospital. Most repairs have been completed. We have had several earthquakes this year and the east coast experience them regularly. Please pray for safety of all people in Taiwan.

Our Nursing Dept. continues to be busy with the new staff and nursing students and we now have 475 nurses, assistants and aides, and 120 nursing students. It is a challenge for us to attain the standard of care we hope for; a main concern is education and in-service and thus we have several special training programs going. Our hospital now has over 560 beds and over 1500 on our staff. Please pray for our nursing dept. and its challenges.

As we prepare for this Christmas our hospital choir is planning to do part of the Messiah for the Christmas Worship, sing carols in both hospitals and present the Christmas message of our Saviour to the people who come to our hospital.

My Bible Study group meets on Wednesdays and I really enjoy our discussion and sharing together. Please pray that we may all grow in our Christian faith and help us to witness to others here.

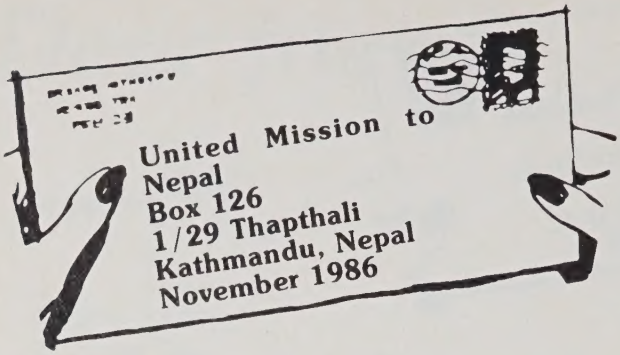
My church is also preparing for this season. The women's group will go to the Polio Children's home in December too. This is a very special time for all the Christians in Taiwan. Christmas is becoming quite commercialized here so we need to tell others of the real meaning. One of these ways is thru the TYMCA and so I have been asked to help with Carols at their Christmas Fellowship.

I am looking forward in January to attending a conference for the Christian Medical Society in Malaysia. The Haslups and I will have a couple of days in Singapore, then go to Kuala Lumpur and Port Dixon for the meetings; returning via Hong Kong. I am really looking forward to relaxing, spiritual retreat and educational assistance. I should be renewed and restored for the challenges of '87.

I did complete the course work for the Diploma in Nursing Administration and now have a special project and paper to complete. I am still hoping to do it in the Spring or Summer of 1987.

Once again my sincere thanks for your support and prayers. May God richly bless you in this season and in the coming year. May He ever keep you in His care.

In His love,
Joy Randall.



United Mission to
Nepal
Box 126
1/29 Thapthali
Kathmandu, Nepal
November 1986

Thirty-nine years ago this month I sailed from San Francisco to Bombay on the Marine Swallow. Thirty-nine years later I seem to be rushing around faster than when I was twenty-five and had just arrived in India.

At work I seem to have a heavy load. These past 3 years there has not been as much administrative work as in previous years but there have been many subjects to teach. I have been teaching 75 hours of Pharmacology to first year basic students each year. Last year there were 52 students in this class. This year there will be 80 and I have given it over to two younger teachers. Besides this I have been teaching 25 hours of General Psychology to the post basic Bachelor's degree students. Then I have to teach 30 hours of Nursing Research and again that will be a combined class with the Adult Nursing group. I also teach about 45 hours of Teaching and Learning.

In addition to the classroom work and accompanying students outside the valley we also go to other hospitals like the Children's Hospital, Maternity Hospital, Teaching Hospital and Patan Hospital. We observe them caring for children and then supervise them as they supervise basic students in these different hospitals. When we accompany them in their supervision of children it is heart-breaking to see so many children die unnecessarily. Often we lost 4 children in a day at the Children's hospital, mostly from diarrhea or complications of measles.

My personal life is livened up by the presence of my two lovely Shi Tzus which give me such a lot of pleasure. This year as in the past 3 years I used my annual leave to go to Dog Shows in India. They won many beautiful silver cups and other trophies.

For fellowship once a week I meet with the neighbourhood brothers and sisters in a house fellowship. It is wonderful to see them grow in grace and the knowledge of Him and this is true in many parts of the country. Praise His Name! I also regularly attend the International Protestant Congregation where at least 150 of us worship every Sunday morning. For the past 3 years I have been chairman of the Benevolence committee of the Board of this church.

This year I am President of the Nepal Kennel Club. It is very enjoyable and through it I meet many beautiful friends.

One of the highlights of this year was when Queen Elizabeth and the Duke of Edinburgh came for a visit. All of the Commonwealth people in U.M.N. were invited and attended but only the most senior were introduced to them and I was one of those lucky people.

This will be my second last Christmas in Nepal. I should retire at the end of March as I will be 65 then but am hoping to be able to stay until the end of December to complete 40 years of service in Asia. The plan is to arrive home early in March 1988.

Mary Nichol

1986 has been a year of excitement and growth. Last January a new club was added to our weekly schedule of children's programs. Sunday afternoons are now a busy time at Flora House, full of stories, games, activities, and crafts.

Along with the new Sunday clubs, the regular after-school and evening programs have continued. We also have many informal times of play and enjoyment together.

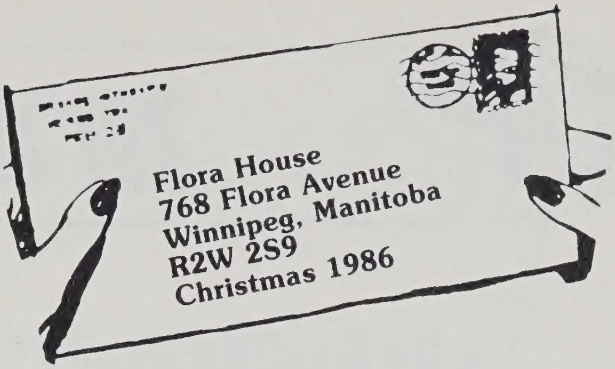
Last winter we enjoyed outings to toboggan hills and to a skating rink. We demonstrated our creative flair by making colourful ice castles and snow candles.

In June the children planned and carried out a spring carnival for the Flora House community. They all worked diligently, planning games, making crafts, baking, collecting clothing, blowing up balloons, and decorating the yard.

In early July we were pleased to hold a leadership training course for four teens, who became very capable leaders for our summer programs.

A great challenge this year has come in redefining our work to be native ministry. We recognize our inadequate knowledge of the native culture and spirituality. It is our hope that we will find ways of appreciating the gifts we have to offer each other, and move towards native leadership through this mission in the foreseeable future.

Through Flora House, the church has the opportunity to reach out to the people of our community. Flora House is located in a neighbourhood with poor housing, high mobility, low educational levels, low income, high unemployment, high welfare recipiency, and a high crime rate. Many people do not have adequate food or clothing. There are many social problems that arise from the disillusionment, frustration and apathy of some of those who live in poverty. There is much need for love and concern for these children of God. As Christians we are commanded by Christ to address these needs, but often the task seems overwhelming. Where can we begin?



The help begins with you. Through your generosity to the General Assembly budget you have paid our wages. You have donated your time as volunteers, and your talents by knitting mittens, hats, socks, sweaters, and baby blankets. Your financial support has bought our books and craft materials, kept the house warm, and provided nutritious snacks for the club children. Children, teens and adults, have continued to grow in their self-worth when they have seen these tangible signs of kindness. Your prayers and letters have encouraged us when we were tired, and have given us strength for the next day. Our work at Flora House would not be possible without you.

Christine and Warren

I, the undersigned, Bishop R. S. Bhandare, formerly Moderator of the Church of North India, was shocked to know that Dr. Margaret Kennedy passed away recently. During her ministry in India, I had the pleasure of working with her and knowing her personally. She was indeed a delightful person.

I give thanks to God for her Christian life, witness and commitment. The seeds of care, concern and love she had sown in India will continue to bear fruit, thirtyfold, sixtyfold and a hundredfold.

I thank you for sending her to India to live and work with us.

With God's richest blessing to you all.

Yours sincerely,
R. S. Bhandare

NEWS

OBSERVER STATUS GRANTED

Chicago — The Islamic Society of North America today (Nov. 5) was granted observer status at meetings of the National Council of Churches, becoming the first Muslim body to be accorded this status.

Such observer status is accorded to organizations of other religions or national organizations that share concerns in common with the NCC, according to the Council's Bylaws. The NCC's Governing Board, upon recommendation of the Council's general secretary, approved the society's request for observer status unanimously and without discussion.

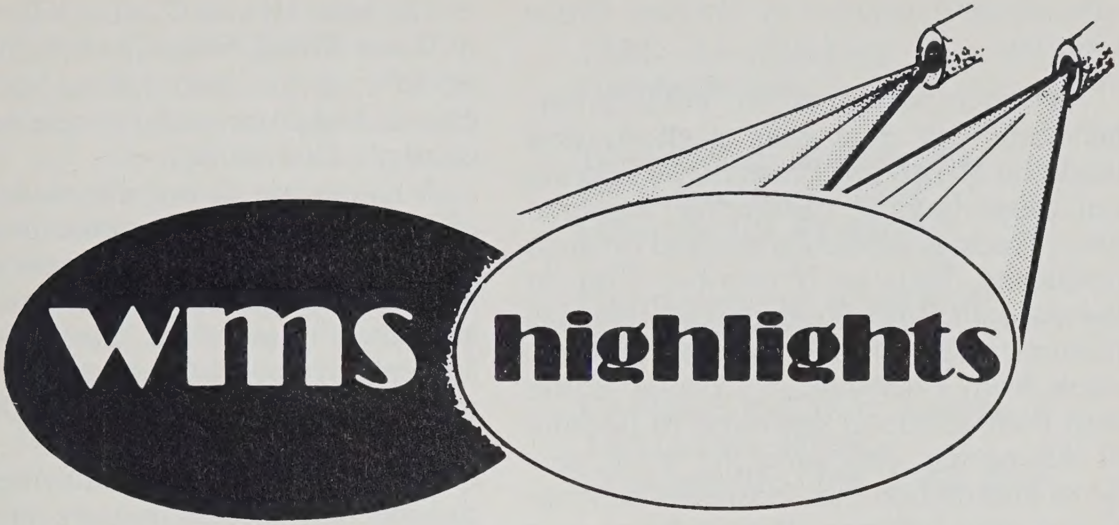
The Islamic Society of North America is an inclusive, umbrella organization of Muslims. It was founded in 1982 after a process of consultation and seeking consensus among leaders in the Islamic faith continent-wide. The activities which the society sponsors and coordinates have to do with the propagation of Islam and the nurture of Muslims in community.

Relief committees are formed and maintained as the need arises. In 1985, American Muslims served 19 Muslim countries and minority Muslim communities through relief committees of the Islamic Society of North America.

The society shares with the NCC a broad range of concerns, according to background information presented as part of the society's request for NCC observer status. These concerns include the rights of minorities, women's issues, public and religious education, international justice and peace, economic justice, interreligious harmony and cooperation, issues of medical ethics and bioethics and religious liberty.

CHRISTIAN WOMEN HOLD FOURTH ASSEMBLY

MADRAS — About 150 women attended the Fourth Assembly of the All India Council of Christian Women (here, 29 September-3 October). Among others, the assembly heard from Beatrice Wood, moderator of the Sub Unit on Women of the World Council of Churches, and Vibhuti Patel, an "activist and theoretician of the secular women's movement" in India. Offering a Christian perspective, E.V. Mathew urged church women to act with secular women's groups on some issues. Four women — a rural organizer, one challenging discriminatory inheritance laws, a presbyter in the (United) Church of South India, and a youth — offered "moving testimonies from . . . within patriarchal structures". The assembly made various recommendations on rural women, the family, legal issues affecting women (including proposed amendments to the Indian Christian Marriage Act of 1872 and the Indian Christian Divorce Act of 1869), theological concerns, and church structures (including a call for at least "one-third representation for women in all levels of the church's work"). The assembly meets every four years. The council is part of the National Council of Churches in India. — EPS



wms highlights

SYNODICAL NEWS

The Semi-Annual Meeting of the **British Columbia** Synodical was quite unique this year. In the first place, it was held at St. Andrew's Hall, the Presbyterian residence on the U.B.C. campus, and it was at the beginning of October. This date was chosen so delegates from out of town could visit Expo before it closed October 13th.

Secondly, the theme chosen was "Campus Ministry, Witness, Mission, Service", and this involved a different approach to home missions.

Staff and students from the Vancouver School of Theology participated in the whole programme and conducted a communion service prepared by Dr. Brian Fraser and Presbyterian students enrolled at Vancouver School of Theology.

On the first evening the programme opened with a sing-song led by Dr. Bob Ogden (Presbyterian Chaplain at Simon Fraser University) and his wife. This was followed by a panel discussion on how local churches can involve and assist university students from out of town.

Arlene Randall gave a stimulating talk on her experiences as a missionary in Nigeria.

Study groups followed, on communicating with university students.

Delegates toured the V.S.T. library and the famous Anthropology Museum at U.B.C.

PRESBYTERIAL NEWS

Westminster Presbyterial sponsored a Christmas luncheon in early December at a local Vancouver restaurant, with 106 present. It was an enjoyable social occasion for which the theme was "Christmas around the World". Mrs. Elizabeth Fabian sang several short carols and told about her Hungarian traditions for Christmas. Some Koreans came in their national dress; Mrs. Lee sang the well-known "Gesu Bambino"; Mrs. Kim and Mrs. Yoo sang two duets, and John Yoo played his trumpet. They were accompanied by Julia Choi. Mr. Frank Baker, the restaurant owner, played two short trumpet solos, then John joined him in an unrehearsed hymn tune. A young Taiwanese woman led everyone in the Malawi carol "Boy Child of Mary", and all took part in several other carols and a choral reading of the Christmas story.

St. Paul's Church hosted the 72nd annual meeting of **Prince Albert** Presbyterial, the theme "Signs of our Commitment".

During the worship service, the Rev. Gloria Fauser, spoke of how everyone disappeared after Jesus's death. They all suffered from the malady of our time, crippling defeatism. Yet Jesus first revealed himself to a few women who were committed to him in faithfulness and love.

Creola Simpson, A.E.C., introduced the 1986-87 Mission Study and the new officers were installed by the Rev. Bruce Gourlay.

As that important event "WMS Entertains Students" drew near, all efforts were made by **Montreal** Presbyterial to bring out those favorite casseroles, desserts, etc. — recipes especially marked for such occasions. Thus on November 23rd, in the pleasant atmosphere of Kildonan Hall (Church of St. Andrew and St. Paul) students from Presbyterian College (some with their spouses) gathered to partake of this repast. Following the meal, students entertained their hostesses by music and introductions. Then a humorous skit entitled "What WMS is all About" by Donalda Ogilvie and Doris Blaise proved to be not only entertaining but informative — and at the close each student came forward to receive a copy of the story and organizational structure of our society. Presbyterial was privileged to have as guests Rev. Dr. and Mrs. Armour from the host Church, and from the College Staff — Dr. Wm. Klempa, Principal, Dr. Geoffrey Johnston, Director of Studies, and Dr. J. C. McLelland, Faculty of Religious Studies.

LOCAL NEWS EVENTS

A candlelight service was held at the Christmas meeting to celebrate the 95th Anniversary of Duart WMS, **Duart**, Ontario. Four candles circled a decorated cake. The first candle was lit for the Light of the World. The second candle, remembrance, was for the 95th Anniversary; the Third candle for present members and the fourth candle for future members. A minute of silence was observed in memory of past members. Reports of 60th and 75th Anniversaries were read. Mrs. Violet Thomson, oldest member, cut the cake which was served with ice cream and tea.

The Mission and Outreach Committee of **West Point Grey** Church sponsored a night of fun and fellowship for the church and community to celebrate Vancouver's Centenary.

A hilariously funny skit on 100 years of life in Vancouver written by the late Mrs. Kyle, was acted out by members of the Women's groups and others. Scenes included the great fire, Gassy Jack, the first train, a war wedding, and on through the years to the present day Yuppies and the Punk rockers.

There were vocal numbers, tap dancers and Scottish dancers followed by delicious refreshments. The offering was divided between the Food Bank and the Coalition for Refugees.

West Point Grey, **Vancouver**, had a Mission evening for the "Something Extra" project for Taiwan. Members of the Taiwanese Church enjoyed a time of fellowship with our members and visitors from other congregations. The Taiwanese choir with their talented conductor, Mrs. Warren Chueh, delighted the audience with their choral numbers. Ivy Howard, A.E.C., showed a film "Life in Free China" depicting life in Taiwan today. Dr. Yang and Miss Hermanson took part in a dialogue on the work of the Presbyterian Church in Taiwan. Miss Hermanson also read greetings from Dr. Georgine Caldwell and Miss Joy Randall. Dr. Embree, chairman of the Missions Committee of Presbytery, brought greetings and spoke about the "Something Extra" projects in Taiwan to which we can contribute.

Taiwanese and Canadian refreshments were served and enjoyed by all.

The collection was divided between Sunday School curriculum materials, support for gospel camps for non-Christians in Taiwan, and a donation to the local Taiwanese Church in Vancouver.

RADIO BROADCAST HIGHLIGHTS PRESBYTERIAN HISTORY

Tweedsmuir Memorial Church WMS has been very fortunate to have had well qualified and talented individuals from the community help write and prepare an Historical Overview of the past 150 years of Presbyterian History in the Orangeville area. This will be a meaningful and informative tribute to the early settlers of this part of Ontario and to Presbyterians from the 1830's who introduced the Presbyterian Faith which has survived and flourished. The play's format uses a 'Quilting Bee' setting to indicate the trend of the scene to follow which is disclosed or revealed as a radio program emanating from our Broadcasting Studio at 6 John Street, Orangeville, Ontario. Our call letters are TWMS and Broadcast time is 2:30 p.m. Sunday, April 12, 1987.

150th Anniversary
Celebrations

Tweedsmuir Memorial
Presbyterian Church
Orangeville, Ontario

Homecoming Weekend:
May 2, 3, 1987

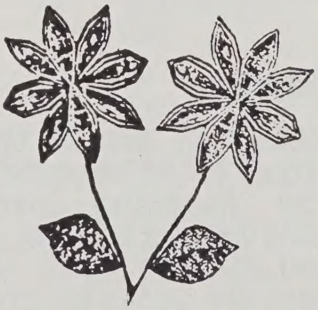
Contact: Heather Speers,
38 Carlton Drive,
Orangeville, Ont. L9W 2X9

Correction "Who and Where":
Under "Retired Former Staff . . ."
Agnes Hislop's address should read:
1 Columbia Drive, #75,
Saskatoon, Sask., S7K 1E3

CRAFTS 'FOR THE YOUNG AT HEART'

Art Foam Flowers

Delightful flowers for that special occasion. Use yellow and mauve for Easter blossoms, red and white for Christmas poinsettias, or any colour suitable for the event.



MATERIALS:

Piece of art foam (whatever colour desired)
Florist wire (6-8 inches per flower)
Florist tape
Leaf (optional)
Glue
Glitter
Pattern

DIRECTIONS

Make 4 petals from Art Foam. Fold in half lengthwise and place side by side. Holding the 4 together at centre (pinch) fasten with wire, leaving enough for stem. Cover wire with tape adding leaf (if desired). Spread petals into shape if necessary. Put a dab of glue in centre of flower and sprinkle with glitter. Knock any extra glitter off (onto piece of paper to be used again) and you have your flower.

©VOLK

In The World - BWM News

CANADA

Mrs. **Genny Frith** was recently appointed as hospital visitor in Halifax, Nova Scotia. She succeeds Mrs. Eva MacLean, who served in that capacity for some 20 years, and Mrs. Karen MacLeod who supplied during the vacancy.

TAIWAN

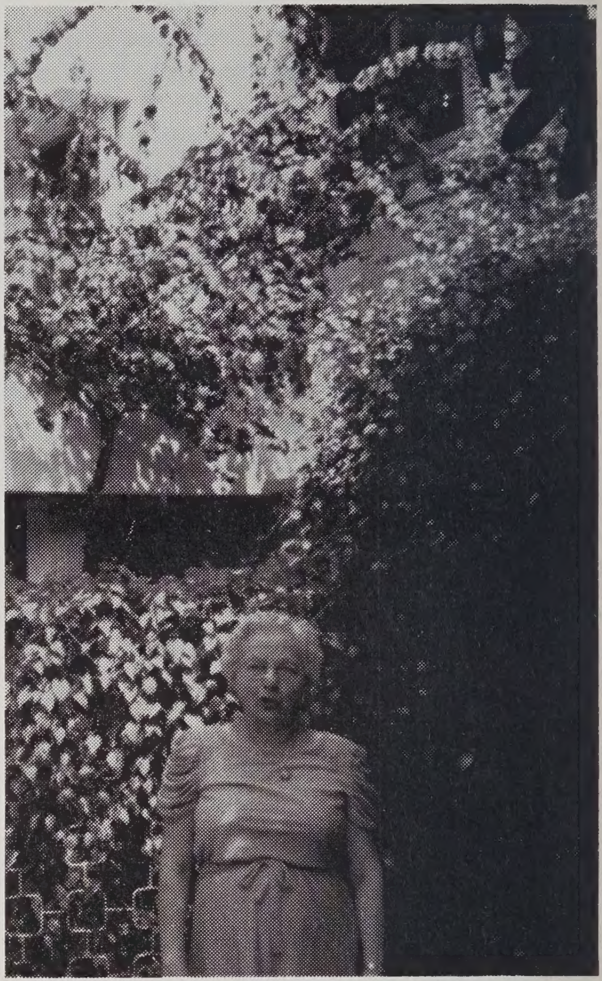
From September 2 to 16, 1986, a group of 14 people selected by the Mountain Work Committee of the Presbyterian Church in Taiwan visited among the mountain tribal people of the Philippines. The experience gave them a much deeper appreciation for their common roots with their aboriginal "brothers and sisters" in that country, new insights for ministry to the mountain people of Taiwan, and new impetus to overseas mission on the part of the Taiwan mountain tribal church.

* * *

HELP WANTED

The Board of World Mission attempts to assist its overseas missionaries by locating groups or individuals willing to help duplicate and mail newsletters. (Normally volunteers are asked to provide the work and cost involved in sending out 100 copies of a letter, up to four times per year.) At present three missionaries have asked for this help: Joy Randall of Taiwan, Donald MacKay of Nigeria and Myrtle Macdonald, newly appointed to Pakistan. If interested please contact Education for Mission, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Retirees Report:



In October 1985 Mildred Gehman attended the graduation ceremonies at the Christian Medical College, Vellore, India. She is pictured here on the hospital campus. Her godchild, Sujatha Jayachandran was among the graduates.

Mrs. Gehman was at the College in India from 1951 until her retirement in 1968 as Professor of Nursing. Earlier she was in Manchuria and Yunnan, altogether serving 30 years overseas, supported by the Presbyterian Church in Canada. She has produced a manuscript of her many years of service which is full of the interesting personalities she met and the exciting places she travelled to.

Now living in Cambridge, Ontario, Mildred writes, "I have a heart condition and a bad back so mostly I visit the "not-too-wells" in our building". She is a member of the congregation of Knox's Galt.

“WINDOWS”! . . . REMEMBER?

. . . a National Ecumenical Project . . .
. . . gifts to the delegates at the Sixth Assembly of the World Council of Churches, Vancouver, 1983.

Canadian women are continuing the project and invite you to join in ecumenical groups to think theologically and create fabric pictorials that identify situations of hurt and hope in Canada.

“Windows” are presented as gifts to international visitors who from time to time come as resource personnel to Canadian churches. This is a unique opportunity to dialogue with people from around the globe on issues of . . . JUSTICE . . . MISSION . . . ECUMENISM . . . and DEVELOPMENT . . .

Canadian travellers visiting church partners around the world also present “Window” gifts.

Since the WCC, “Windows” have been shared in many countries . . . Zaire . . . Jamaica . . . China . . . Chile . . . Republic of Korea . . . Soviet Union . . . Uruguay . . . Australia . . . Iceland . . . to name a few!

A filmstrip, produced by Berkley Studio, tells the story of “Windows”. It is available through United Church in AVEL, or from the WICC.

If you are interested, further information is available by contacting:

“WINDOWS”, Ecumenical Forum of Canada, 11 Madison Avenue,
Toronto, Ontario M5R 2S2. Telephone: 416-924-9351

In Remembrance

Mrs. Ada Camelon
Almonte, Ont.

Mrs. Ewart McInnes
Mrs. Shirley Simpson
Mrs. Elaine Scott
St. Andrew's, Bolsover, Ont.

Mrs. Anna Dennison
St. Andrew's, Cobden, Ont.

Mrs. Mary Sirett
St. Andrew's, Cobourg, Ont.

Mrs. Ida Hogg
Knox, Cranbrook, B.C.

Mrs. Bella Brown
Knox, Fingal, Ont.

Mrs. Bell Burroughs
Knox, Goderich, Ont.

Mrs. Marie Rennie
MacNab, Hamilton, Ont.

Mrs. Catherine Pringle
St. Enoch, Hamilton, Ont.

Mrs. Ashley Stalker
St. Andrew's, Kinsbury, Que.

Mrs. Maizie Hunt
New St. James, London, Ont.

Mrs. Morgan (Ena) Henderson
Lucknow, Ont.

Mrs. Alberta Hayden,
St. Andrew's, Molesworth, Ont.

Miss Mabel Brooks
Knox Crescent Kensington
& First, Montreal, Que.

Mrs. Ross (Anne) McLellan
Mrs. Melvin (Grace) Troup
St. Andrew's, Mount Forest, Ont.

Mrs. James Deverell
Orillia, Ont.

Mrs. Grace Barrie
Mrs. Helen Randall
Paris, Ont.

Catherine Bruce
St. Andrew's, Picton, Ont.

Mrs. Peter Dawson
St. Andrew's, Saskatoon, Sask.

Mrs. Elsie Carson
Sechelt, B.C.
(former deaconess)

Mrs. Mary Langford,
Riverdale, Toronto, Ont.

Mrs. James Kennedy
Knox, Ventnor, Ont.

Mrs. Annie Lawson
Knox, Victoria, B.C.

Mrs. Wilhelmina Schultz
Knox, Walkerton, Ont.

Mrs. Martha McLean
Knox, Woodstock, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

DISCOVERY

When a little child
laid its head upon my shoulder
I found Faith . . .

When a blind man smiled
despite his sightless eyes
I found Hope . . .

When a wooden cross
bore a broken body upon it
I found Love . . .

Chandran Devanesen

—*The Cross is Lifted*, Friendship Press, N.Y. 1954

GLAD TIDINGS

APRIL 1987

Volume 63 No. 4 **GLAD TIDINGS** April 1987

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Cover: Front — L. June Stevenson — Jesuit Cemetery at St. Jerome, Quebec; Back — Photo of Tom Murray taken by his mother Louise.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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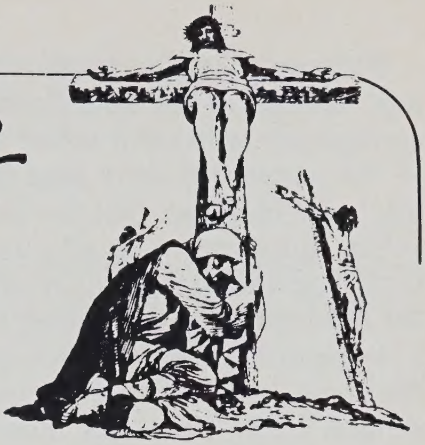
Written in Love



My name is Mary . . .

My name is Mary. My eldest son was crucified today. A crown of thorns was pressed into his forehead until the blood ran. He was dragged through the streets like a common criminal, nailed to a cross and left to die between two thieves. It was the darkest day of my life.

Oh, my son, there is so much I don't understand. Was it all for this cruel, undignified death? I truly believed God had a special purpose for you. I never doubted his will or his ways, at least not after I got over the shock of his messenger telling me I was to bear a child — for him, and without ever knowing my fiance Joseph, your earthly father.

How fortunate we both were to have a man like Joseph. He cared for me and treated me with tenderness as if I were carrying our own first child. He never complained, never accused. Not like some of the villagers. Oh yes, I know how they whispered behind our backs. When you were growing up and even after you became a man, they said unkind things. Sometimes I cried in the night and Joseph just held me close and murmured comforting words in my ear.

He did just what God asked him to do. (Dear God, I hope you have a special place in your heaven for Joseph.) He walked patiently all the way to Bethlehem for the census. He made me a bed in the straw and rubbed my back when the pains came. You should have seen his face when you were born. He was never prouder of any of your brothers and sisters.

How strong and how responsible he was, and yet how sensitive. When the shepherds came, and later the wise men, he stared at them in awe, whispering to me with tears in his eyes, "Truly, Mary, God is working out a miracle through us and this child." It never turned his head either.

He even took the detour to Egypt in stride. Only I knew how much he longed to return to his home and workshop in Nazareth and when we finally did, he made a good living for us. He was loving and patient with you and gentle in his discipline. Do you remember how he taught you carpentry and told you the stories of our faith as you worked together?

Of course, you were an easy child to raise. Not that you didn't get into mischief — like putting frogs into my apron pocket and tracking mud through the house after I'd spent the whole day cleaning.

That time you disappeared in Jerusalem when you were twelve . . . well, you must know how close we came to spanking you. We were so worried and then so angry that you hadn't even followed us, that you stayed in the temple talking to the priests. I think it was that day I knew for sure that you truly were God's son. It was the way you looked at us, so grownup, and said with such authority, "Didn't you know I would be in my Father's house?"

Knowing God had something special in mind for you didn't stop me from worrying, though. I am your mother, after all. Didn't I cry the first day you went off to synagogue with your tablet tucked under your arm? And when you cut your finger in the carpentry shop and fell and scraped your knees on the sun-hardened clay, my heart bled too. But the time you went off into the wilderness was the worst . . . . I really thought it was all over then, that I would never see you again, that maybe God had taken you to be with him. I begged Joseph to go and search for you but he held me, gently saying that the Lord would take care of His own.

I guess I always knew I could never hold you, that you were never fully mine. Much as I wanted to keep you at home I knew I had to let go. That day at the wedding at Cana I allowed myself to think that you might meet some nice Hebrew girl and settle down close to home. A few more grandchildren would have been all right.

I was so proud of you — preaching and teaching and healing. Oh how many people stood straight and tall after you passed by, even those you never even touched. That time you were preaching in the neighbourhood and your brothers and I went to hear, I must admit I was impressed. At first I felt like you were really an important person, so special that we had to request an audience. When you seemed to ignore us, I was hurt. But the more I thought about it, the more I recognized that God needed the kind of strength of character you had.

It hurt me more when people jeered at you and murmured against you. "That's my son," I wanted to cry, "Can't you see he's only doing what is good for you?"

Lately I felt so frightened. I could feel the mounting tension and hear the ugly rumours. But this — this end to such a glorious witness to God — a humiliating arrest, that mockery of a trial — and this — this painful death? (Dear God, I don't understand. What parent wants his child to suffer?) Even to the end I really expected God to send his angels to lift you right out of the clutches of your enemies and carry you triumphantly away, or cut the evil ones down with a bolt of lightning. (God, if he had to die to serve your purposes, couldn't you have made it easier? He is your Son, too.)

But God doesn't work that way, does he? He often works in ordinary ways, through ordinary people and ordinary events. What could be more ordinary than a poor peasant girl having her baby in a stable? Or a convicted man put to death on a cross?

I guess I'll never fully understand why things happened the way they did. I always tried to obey God's will without question. When I couldn't see the purpose for something I simply clung to my faith.

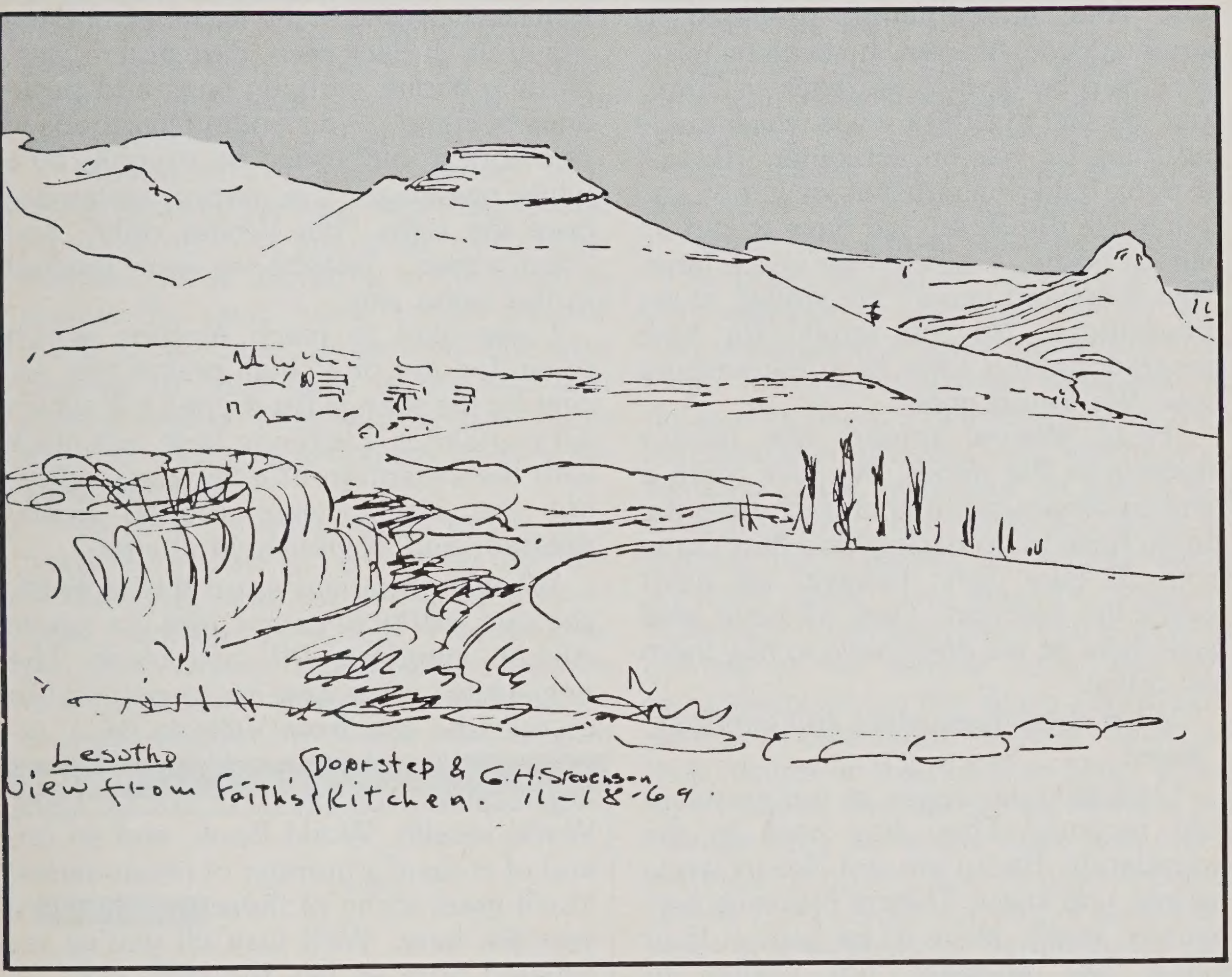
For two days now we've mourned — your family and friends. Together we remembered your life, and wept, and remembered some more. Then early this morning your dear friend Mary Magdalene went to the tomb to anoint your body. I couldn't bring myself to go, to see again the nailprints in your hands and feet, the gaping hole in your side. My son, my son . . . O God, why have you forsaken us?

But what is this? Mary returns. *His body was not in the tomb? You saw him? He is alive?* Praise God. He is risen. He is risen indeed.

June

Lesotho – A Mountain Kingdom

by Grace Hope Stevenson


Lesotho
View from Faith's Doorstep & Kitchen.
G.H. Stevenson 11-18-69.

Grace Stevenson's lively account of her trip to Lesotho provides a backdrop for understanding the people, politics and religion of this landlocked South African country.

At Christmas that year Faith had sent me a picture of a young horseback rider looking out over a vast plain leading up to strange flat-topped mountains. This was Lesotho where she had recently gone to work as a public health consultant with the World Health Organization. She invited me to visit her the following November.

Lesotho, I found on the map, was a small blob smack in the middle of South Africa. I learned that it had never been part of that republic; had, indeed, asked for British protection from the Boers, eventually becoming a member of the British Empire. As I had to go through Johannesburg to get there, some of my anti-apartheid friends were shocked that I'd even consider such a visit. Thinking I might never have another chance to visit Africa, I went.

On the flight across the South Atlantic, a fellow traveller shared my double seat. After refreshments, provided by South African Airways, he became talkative. He'd be glad to get back to Transvaal, he said in a thick voice which made me think he was an Afrikaner. "Brazil's all right, but I don't trust those Latins, too much like the Bantu we have to put up with at home." I asked if he had a farm. "Ten thousand acres." He smiled at my amazement. "In the family for nine generations, but I live in Johannesburg now. We found gold."

"Huh! We've solved the labour problem in the mines. We give them a nine-to-eleven-month contract, then the Bantu have to go back where they came from. If they don't behave, we don't renew the contract. They all have land back there so we don't have to pay them too much."

"What about their wives and families?" I asked.

"Useless appendages, as our president said recently! They stay back in the homelands. Bantu are not like us white people, you know. They're primitive, barbarians, really. Have to be kept in their place, like animals, but harder to manage."

Having just read "Cry the Beloved Country" (Alan Paton), written in 1948 about Africa, I was appalled. Surely this man was a caricature of the Afrikaners I'd heard of, who enforced apartheid with guns and terror?

After sighting on the horizon the long brown line which was, in fact, the coast of Africa, we flew for hours over the empty Kalahari desert till we reached Johannesburg. Here I was to change for a smaller plane to take me to Maseru, capital of Lesotho.

Waiting in the Johannesburg airport I was struck by the contrast between the few, rather sumptuously dressed white families lounging in the terminal, and the many small black men, dirty and ragged, rushing about, carrying bags and packages by hand, and standing in groups in one corner until called on roughly, by a white passenger. The airport restaurant bore the signs "For Whites only", and "non-whites". Telephones were marked in the same way.

I was glad to reach Maseru, which reminded me of a small prairie city, except for the strange flat-topped hills which surrounded it. Everyone here was black with the exception of a few passengers, but the blacks were robust, neatly dressed, and obviously in charge.

When I remarked upon this to Faith, she said, "Why of course, this is a native African kingdom, 99$^1/_2$% black. The only white people here are ex-patriots like myself (she was from Victoria, B.C.), representatives of various United Nations organizations such as U.N.E.S.C.O., Care, World Health, World Bank, and so on, and of course, a number of missionaries. You'll meet some of these people while you are here. We'll wait till you've recovered from jet lag, though!"

Faith's apartment, up a flight of wooden stairs, had a magnificent view over the Caledon River to the distant mountains. Inside, it was like any Canadian apartment.

Later, I did meet many of the charming international community who gathered at her home.

"What amazes me is the fact that this tiny nation was able to resist the impact of the Boers, who began to push north

Bumper sticker seen in Johannesburg:

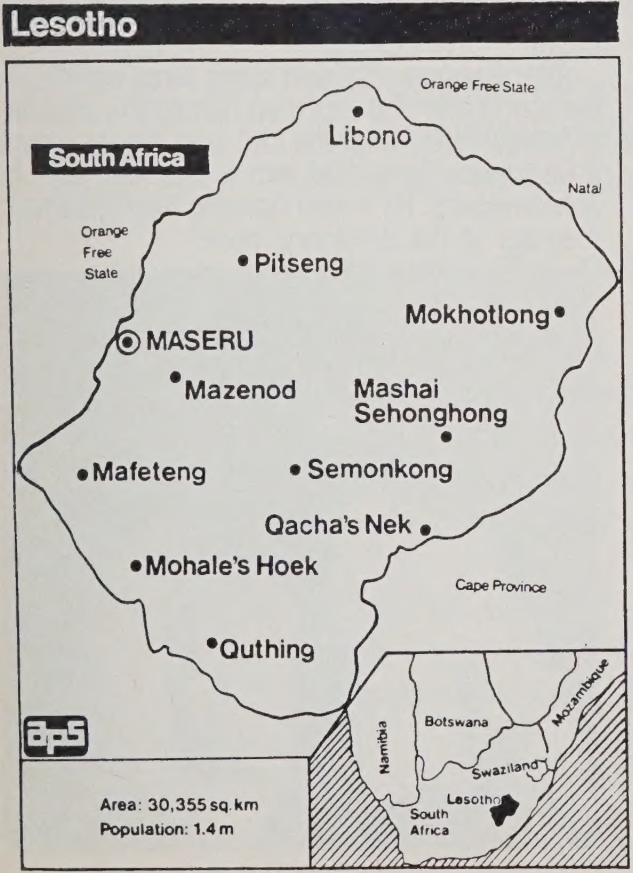
APARTHEID IS A PIGMENT OF YOUR IMAGINATION.

from Cape Town in the early nineteenth century," Phillip, the tall young sociologist from the University of Liverpool, was off on his favourite topic.

"As far as we know, the Basotho themselves only became a nation some time in the late 18th century, being scattered tribes until then. They were brought together by a great chief, called in this part of the world, a Paramount Chief.

"Moshoeshoe (pronounced Moshway-shway) brought together several tribes; some from the north, quite light-skinned, some migrating to the south to escape the slave trade; others pushed north by the Zulus, a rampant tribe who seemed to have lived in the southern coastal region. Moshoeshoe held them together and brought in other tribes as the years went on."

"To be a nation it seems to me, you need more than just a coming together of disparate peoples. You need a common purpose. And that Moshoeshoe provided. During his long life he became a great leader, always doing what he thought best for his people, showing an amazing sense of diplomacy, though illiterate. He did succeed in keeping these various tribes together, defending them from the Boer farmers who trekked north in their covered wagons to settle on the lands which the African natives considered their own."



"Sounds much like the early North American settlers pushing west and encountering the natives whom we later called Indians," said John, an American doing a study for World Bank.

"Much the same," Phillip went on. "The Boers of Dutch ancestry, always very aggressive, hated the British who had established a stable government in Cape Town. They wanted to be free; to do as they liked. They found what they considered empty land, and settled on it. Actually it was grassland on which the Basotho grazed their sheep and goats. In reprisal they harassed the settlers, stealing their cattle. The Basotho seem to have been essentially peaceful people in contrast to the 'terrible Zulus,' but they naturally resented the Boers taking possession of their land. Many of them had built villages on the rich level plain, which later became the prosperous farms of the Orange Free State, but there was much raiding of property, and stronger reprisals on the Boer's side, burning of native villages and outrageous demands for cattle reparation. Eventually, the British Colonial authorities forced the Basotho to give up their claims to much of the lush lowlands, and retreat back into the mountains. That's why Lesotho is essentially a 'mountain kingdom'."

"But this chieftain, this Moshoeshoe, what sort of man was he?" I asked.

Faith answered, "Judging by a portrait of him done around 1835, presumably by a missionary, he looked more like a Roman Emperor than a tribal chieftain except for his leopard skin robe. An aquiline nose, high forehead, thin lips and light skin are not my idea of an African tribesman. He had no firearms in those early days, but largely by means of diplomacy, succeeded in building up a nation. He appealed numerous times to the British for protection, and shortly before his death in 1868, he signed a treaty which made Basutholand a British protectorate."

"For use when diplomacy and the British failed, however, he built a primitive fortress on one of the flat-topped mountains with precipitous sides, Thaba Bosiu. Even the belligerent Boers failed to dislodge him, though they tried plenty of times. The large enclosure on top of the mountain would hold thousands of cattle, which the Basotho counted as wealth. They still do. So when the enemy were all around them the people and their cattle holed up there and rained down stones and assegais on the heads of their attackers. Thaba Bosiu is still there. Now there is a path. Would you like to see it?"

To be concluded next month.

Stewart Gillan in Lesotho

— baking bread and baptizing babies

In January 1986 Stewart Gillan arrived in South Africa. Despite the military coup of January 20, just days earlier, Stewart was able to proceed directly to Maseru, the capital of Lesotho, and from there to Morija, the historical and administrative centre of the Lesotho Evangelical Church (LEC), the largest protestant denomination in Lesotho and the Presbyterian Church in Canada's partner in Lesotho. On his way over Stewart met in Paris with staff of the Communauté Evangelique d'Action Apostolique, formerly the Paris Evangelical Mission Society, which had planted the Reformed (Hugenot) Church in Lesotho in the 1830's.

Stewart has been busy preparing for eventual work in Johannesburg with Basotho people who work in the mines of South Africa. His first lengthy stop was in Hermone located in the hills near the South Africa-Lesotho border post of Van Rooyens Gate. Hermone has been a parish of the LEC since 1853.

"There are few people in Hermone," Stewart wrote, "most of whom are women and children. Many of the men live on mining compounds in South Africa. It is the women who are the strong people of Hermone. . . . Much time is spent simply surviving: drawing water, cooking, gathering wood, keeping warm, washing clothes, dishes and bodies, suckling children. . . ."

His first major culture shock was in the absence of electricity. "No power for lights, stoves, heaters, radios, phones, etc. We go through batteries here like most people go through tea bags. The cooking fires are lit at 4 p.m., the fireplaces at 5, and the candles at 6."

In Hermone, Stewart assisted the minister, Gilbert Rantsatsi in parish work, and began learning the Sesotho language. His first sermon in Sesotho was based on the parable of the Kingdom as leaven which a woman kneads into her dough so that it will rise. "I spent the morning before baking bread with 'Me Rantsatsi, who thinks I preach better than I bake. . . ." The occasion of Stewart's sermon was the ordination of 'Me Alina Machema, the first woman to be ordained to the ministry of word and sacrament in the LEC, and the second in the entire country. Some 2,600 people attended as well as King Moshoeshoe II. King Moshoeshoe II is Head of State of the Kingdom of Lesotho and Major General J.M. Lekhanya is Chairman of the Lesotho Military Council and Council of Ministers since January 1986.

There were 16 children at his first baptism. The service which included communion, lasted four hours.

After Hermone, Stewart spent three months in the mountains and was then named the minister of Morija Parish until the LEC was able to obtain a Residence Permit for him to live and work in Johannesburg. He is also teaching New Testament theology at the Seminary there.

Resurrection Herald

Who was she
who watched her hour
and more,
through three long sentinel nights?
Who chirped in faith,
some while before day,
before darkness softening,
to signal dawn?
Who roused the others to breathe morning,
and urged them
fill their bills full of Hallelujahs,
until they echoed her theme,
and their song called up the sun?

No kin to cock.
No raven, dove, or eagle she.
No bugler of doom.
No scout.
No prophet or ambassador.
No ambitious visionary.
No poet in the field.

Who was she, pray?

A single sparrow,
not spared sorrow,
second of the pair sold for a farthing,
sister to the one who fell in His sight,
unsubstantial but not insignificant!

If this be so,
then rings her one true note
with joy enough to sanctify the rest.

by Connie Knighton

The Mountains Don’t Bother the Airplane

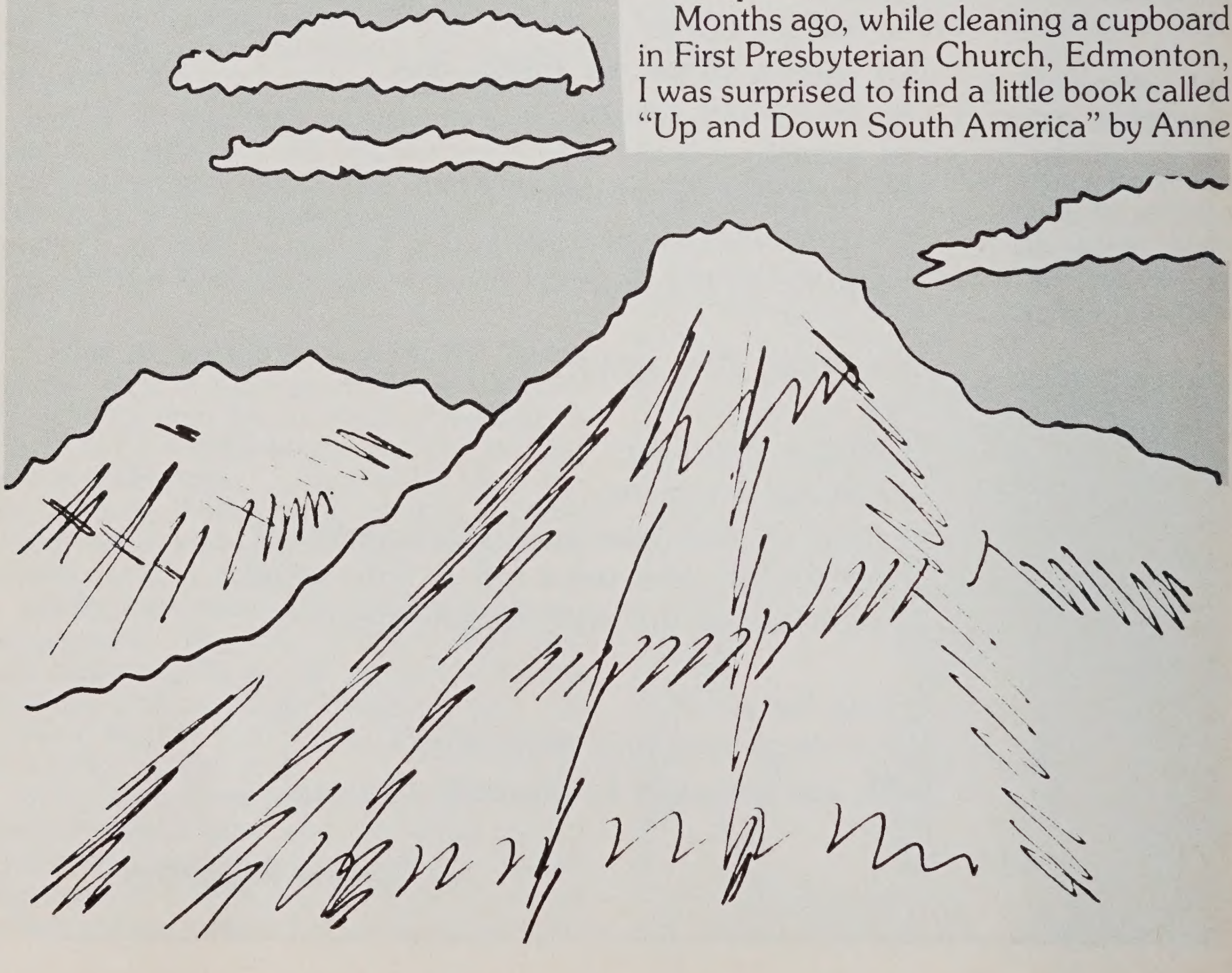
by Norma Proudfoot

The Andes Mountains of Ecuador offer a panorama of eternal spring and of incomparable beauty as, in two ranges paralleling each other and the coastline, they stretch like a sturdy backbone north to south across the country. Out of their depths rise volcanoes, some of them still active, iced by eternal snows and shrouded in clouds which for centuries have been loosing their rains down slopes left intensely green and filling the undulating inter-Andean valleys with large quantities of earth and volcanic materials.

In one of these villages, at 9000 feet above sea level lies Quito, the capital city of Ecuador, in which my husband, Bob and I would spend our Christmas holiday.

The climb from our temporary home in the coastal city of Guayaquil up and over the Andes to Quito was quite a trek for a couple of nomadic Edmontonian seniors, but “the mountains don’t bother the airplane.”

Months ago, while cleaning a cupboard in First Presbyterian Church, Edmonton, I was surprised to find a little book called “Up and Down South America” by Anne



M. Halliday, published in 1942. I preserved this quote in my memory: "The high mountains and the jungles made travel so difficult in South America that for years people in different parts of the country could not get to see their neighbours. So they stayed home and knew only their own ways of living. But today (1942) all that is changing. The mountains and jungles which held back the trains and the patient long-eared mules don't bother the airplane. It roars its engines, lifts its wings and flies right over them all."

The abrupt change in altitude is just one of the differences between Guayaquil and Quito. Guayaquil is a busy port city located on a piece of the delta of the mile-wide Guayas River. It has experienced a boom in its growth pattern as people flocked to a city which seemed to have better job prospects and a favourable coastal climate. As a result it is cosmopolitan, with the accompanying problems of a city which grew to its one million population too fast for its existing facilities. Quito, on the other hand, has had time to absorb its growth and to plan accordingly. Quito has been around for a long time. Before Ecuador was a country, Quito was the northern capital of the vast Inca Empire which features in so much of its history.

Christmas morning we arose as the sun crested the Andean peaks which surround Quito and poured in our window on the seventh floor of — of all places! — The Swiss Chalet. It was a brisk morning, with the lovely fresh air of mountain country and we had to be ready for a 9:00 a.m. pick-up. The only ones in our tour, we had very personalized service in a limousine driven by a most amiable driver who could spiel off Ecuadorean history much faster than we were able to absorb it.

Our first view was from a high ridge on Quito's eastern edge through one of the few Andean passes, made famous by an expedition that used it in 1541 for its successful attempt to explore the jungle to determine the Eastern boundary of Ecuador and to unexpectedly discover the Amazon River and a direct route to the Atlantic Ocean. The Oriente, as the Amazon country became known, represents to the Ecuadorean people a sacred national patrimony, since it is the ground that witnessed the sacrifice of these early expeditionaries; it is this epic feat which Ecuador has made eternal by adopting the title Amazon Country. And it is in this Oriente that many present day Ecuadoreans place their hope for a better economic future. For it is here, 400 years later, that geologists discovered petroleum; the Black Gold, which precipitated Ecuador into becoming the second largest producer of petroleum in South America and one of the OPEC nations of the world.

Eternal, too, is the presence of snow-capped Mt. Cotopaxi overlooking Quito from its distant height of 19,470 feet. It is the highest active volcano in the world, almost a perfect cone!

In the foreground of our view, directly below us on a rolling benchland, sits the Monastery of Guapulo. One of many established in the early centuries, it is an old monastery typical of its time, with the central focus being a Catholic Church. Mainly white-washed with the brick-red roofs of the architecture typical of the Spanish era, its buildings provide a colourful break in the verdant growth of its moist surroundings.

The city of Quito lies in one of the largest and most beautiful high planes of the northern Andes. The old colonial town with its many church towers and red-tiled roofs lies nestled between Cerro Ponecillo (Little Bread Loaf Hill) and the folds of historic Mt. Pichincha where the last battle for independence was fought. Stretched out northwards into the widening valley is modern Quito, laid out with spacious avenues, parks, and fine residential quarters. And on a high hill overlooking the city in all directions stands a symbolic statue of independence.

The history of Ecuador stands in relief, etched in stone by an Ecuadorean artist on the facade of the very impressive Legislative Palace. Each group of contributors is identifiable and you can imagine them coming like successive waves making footprints over the valleys and mountains, coastline and jungle, and leaving remnants of both culture and progeny in their wake.

The first to come were the nomadic Asians who crossed the Bering Strait into North America and worked their way southward along the high country, and navigators who crossed the sea in fragile boats from Asia and the Polynesian islands. The shyri was the next wave that expanded to the highlands where they occupied the whole of the Sierra region.

The Incas invaded in the years 1455-60, a proud and valiant race, organized and governed, whose art of stone masonry without mortar and cobblestone roads are still in use today.

In the distant hills was heard the thunderous sound of the marching feet of the Spanish Conquistadors. The Spaniards, drunk with avarice for land and the treasures of gold and silver were audacious fanatics, with the boldness of desperados. They carried steel and fire-arms and rode horses, which to the aborigines were four-legged gods, capable of smashing multitudes. The Indians at first were fascinated by these novelties and then, when already too late, saw through the facade to the ruthlessness beneath. Priceless treasures had been collected, many church sanctuaries stripped and the spoils sent back to Spain in shiploads.

In the course of time other emissaries came from Spain with the softer footfall of learned men, priests, monks, artisans — and nuns, who established themselves in Quito and other towns throughout the land. The various religious orders built huge monasteries and fabulous churches.

We were able to visit La Compania, whose treasures have been well protected through time. The main altar is completely clad in beaten gold that glittered warmly in the strategically placed sources of light. The sculptures and huge paintings are truly magnificent works of art. There was a Christmas morning service conducted in Spanish and we were only part of the many people who wandered quietly amongst the worshippers.

Concern for the poor was left to the Franciscan Order, while the Jesuits took upon themselves concern for the illiterate masses and the spread of education throughout the land. However, as greed and mediocrity became prevalent within the Spanish ranks, so was there a similar wave rolling through the Church leading in time to a Church and State weakened by moral decay.

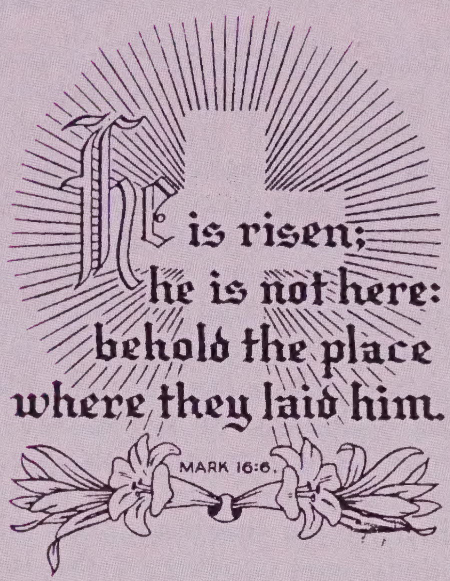
COLOMBIA
Quito
ECUADOR
Guayaquil
PERU

The heavy footfall of the entrepreneur, the wealthy landlord, trod on the Indians used as workers on the vast plantations until many of them succumbed under the strenuous conditions imposed upon them and were replaced by African slaves imported during the 17th and 18th centuries from the Caribbean.

Finally, came the swift and steady tramp of the Freedom fighters, a group of Creole patriots led by Simon Bolivar, restless to be rid of the tyrannical yoke of Colonialism and free to govern their own country. Though not the end of turmoil and strife, it was the beginning of the new country of Ecuador.

"Ecuador" is the Spanish word for the equator which runs through it. During the 18th Century a Geodetic Mission had come from France determined to settle the argument between Britisher Newton and the French Cassinists as to the true shape of the planet Earth. By measuring an arch of the meridian on the equator, they proved that Newton was right in his belief that the earth is a globe bulging out in the middle like an orange and flattening out at the poles. A monument has been erected in honour of the work of this mission at a point on the equator a few miles north of Quito. To this point we came at the end of our Christmas Day tour, to stand with many others at the waistline of the world with one foot in the Southern Hemisphere and the other in the Northern Hemisphere, thus adding our footsteps to the many left on the soils of Ecuador.

We especially enjoyed the way the Ecuadorans get rid of the Old Year. Since every year is bad in some way or another, many people make effigies, or "viejos" of all the bad things and send them out with a bang of fire, smoke and huge firecrackers. The New Year's Day sun comes up through the smokey haze, but the Old year is gone and the future lies out front.



Norma Proudfoot is past president of Alberta Synodical WMS and was on the Editorial Work Group. Last June she retired from teaching school. She and her husband Bob both took early retirements hoping to go on an overseas assignment. As Norma says, "Ecuador fell to our lot. We are hired for one year and if all goes well . . . will have the opportunity to extend."

Bob, an Engineer, Mechanical and Electrical, was sent to Ecuador as a Technology Advisor through the Association of Canadian Community Colleges and Northern Alberta Institute of Technology where he was Head of Department for International Education on retirement.

The Proudfoots have seven children which was a career in itself, and seven grandchildren 'a treat for old age', says Norma.

"Son, Kneel and Pray with Me"

by Wen-Yen Peng

The Bible tells us to number our days that we may gain a heart of wisdom. As I look back upon my personal experiences I never cease to thank our Lord for His mercy and grace throughout my life. Through God's gracious and loving acts I have been saved from the powers of darkness, from actual physical dangers, and from painful personal conflicts.

I was born into a family of Buddhists and the followers of Confucius. We thought of Confucianism as the greatest religion in the world and were proud of it, with its noble teachings and ethics. Christianity was considered the lowest type of religion, fit for western people only. We despised and hated Christianity.

When I was 12, my father died, and my family was in great distress. My sisters and I were separated and trusted to the care of far-away relatives of friends of my parents. My mother had to seek work out-of-town to make a living for us. She went through much hardship and suffering in her life and was often very ill, even close to death a number of times.

Several years later, — I don't know why — she was led far north to the Island of Formosa, and was asked to be the house-keeper for a Christian family in beautiful Tamsui. In this Christian home she learned about the teachings of the Bible, and was guided to faith in Jesus Christ. Her life was completely changed. She became a radiant, meek and happy person, filled with joy and hope.

Before long, she came to our town to bring me to Christ. Through the Lord's gracious guidance, she had become a salesperson for a certain women's medicine, and this enabled her to enter many homes and to bring the Good News of Christ to many families.

At home, she never compelled me to believe in Christ, but she always sought opportunities to tell me Bible stories in a cheerful, natural and interesting way. She had a splendid gift for story telling. She was always poetical and knew many classical sayings. Her narration was so beautiful and interesting that everyone, both old and young, would listen to her. Being fearless and brave also, she dared to approach all ranks of people, and all of them enjoyed listening to her beautiful stories. If my mother could have had a modern day education she might have become a fine stateswoman.

However, my unbelieving heart could not be easily changed. My mother then tried taking me frequently over rivers and mountains to a neighbouring village to visit an old Christian pastor and his wife. Both of them were faithful servants of the Lord. Mother let me attend their church services on Sunday mornings and afternoons, and I experienced their warm, happy and beautiful home life in Christ. It was very, very impressive. Because of my mother's constant prayers and her wise guidance through Christ I was gradually unconsciously changed and I recognized the uniqueness of the Christian faith.

One day she confronted me, advising me to prepare my heart and accept Jesus Christ as Saviour. Even though at that time I still did not really grasp the depth of the Christian faith, yet I did not feel any more resistance against her advice. So I made up my mind and was baptized.

To my astonishment, as soon as I accepted Christ through baptism, my life was filled with joy and special brightness. The black shadows of Buddhistic fatalism and my resistance to God's grace suddenly disappeared. The dread of demons was cast out of my mind forever. I was brought into the bright light of Christ and I was very, very happy. Soon afterwards, I was guided to a mission school to study further.

My mother prayed constantly for me. She used to say to me, "Son, let's pray!", and would kneel down, making me kneel down behind her. With her hands folded, she would begin to repeat her most fervent prayer for her son, pleading with her Lord for the forgiveness of my faults or sins, and asking for blessings according to my needs at the time. Even when I was fully an adult and a believer and when I became the pastor of a church, or the teacher in a school, she prayed in the same way for me. She would say "Son, kneel and pray with me!".

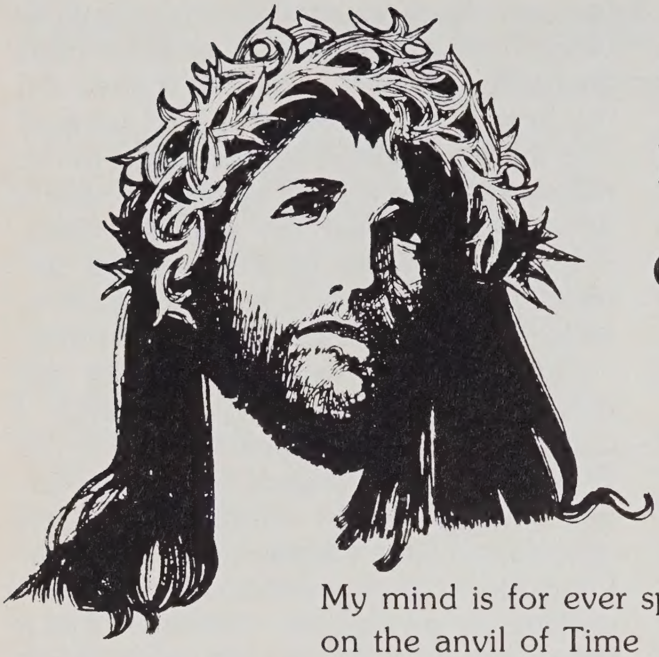
As I grew older I recognized God's gracious protection in my life — especially during the 2nd World War when I was spared from fatal illness in spite of poor food and nutrition. Once, in the middle of a dark night, I fell down from a broken bridge into a rocky river bed. I could have been killed by that fall. As soon as my feet touched the bottom, I found myself standing on a small patch of sand, just large enough for my two feet among the sharp rough rocks. No sprain, no cuts, no bruises, no broken bones.

Another time, just after a big typhoon, all the rivers and valleys in our area were flooded. On the way home from church my students and I had only two choices: to cross a wide river, high mountains and a deep valley which was too far and would have taken too much time; or to thread our way along the railway track, through a long, long railroad bridge over the big river, then through a long dark tunnel, and then again a high bridge over a deep valley. It was a shortcut, but very dangerous. We finished our Sunday service with some of the Christian villagers. After lunch we left the church and climbed up to the railroad tracks. We stood on the rocky cliff waiting for the train which was supposed to be coming by. We waited for a long time, but the train did not come. Imagining that something had gone wrong with the train because of the typhoon, I agreed to crossing the bridge. When we had moved along a quarter of the length of the bridge, to our astonishment we heard a shrill whistle. The train was roaring at full speed toward us. There was no time to go back. Fortunately there was a small stand-by beside one of the posts, just three steps away. My students rushed to it and I did my best to follow. As soon as I jumped into this small stand-by and clung to the railing, the train rushed by and the strong wind nearly pulled my raincoat away. The whole matter of life or death depended on a 2-to-3 second decision, which I am sure the Lord led me to make.

God then led me to study for the ministry and become an evangelist. I completed my theological training in the Presbyterian Theological College in Taipei, and served in churches, mission schools and bible schools in Taiwan. Later I decided to study medicine in Japan to enlarge my evangelistic ministry not as a pastor but as a doctor. However, these dreams were never realized because of the World War.

It was through the Canadian Japanese Mission that I was brought to Vancouver in 1974, first to minister amongst the Canadian Japanese in the West Coast, and then to St. Columba Presbyterian Church. As I look back on how the Lord led my life, my heart is humbled and filled with praise.

Pastor Wen-Yen Peng and his family are members at St. Columba Church in Vancouver. Beginning in 1979 Pastor Peng, as a lay missionary, was partially supported by the Board of World Mission for a five-year period in the Oriental Ministry of the Presbytery of Westminster, serving both Japanese and Taiwanese in St. Columba. He still conducts Taiwanese language services as part of the congregation's ministry to both the Christian and the non-Christian Taiwanese immigrants in the community.



Fragment From Golgotha

My mind is for ever splintered
on the anvil of Time
and my spirit wanders restlessly
through the caverns of Eternity.
You ask me why?
I was an ordinary legionary in Jerusalem
nigh two thousand years ago.
One chill, windy morning
we nailed a Man to a cross.
(It was a routine job.)
He died rather soon.
I remember throwing down the dice
(we were gambling for His clothes),
and, picking up my spear, a trusty weapon
that had seen me through many a skirmish
in Gaul and Libya,
I thrust it into His side
to make certain before telling the centurion.
I saw water and blood trickle down the haft
gripped in my hands.
I saw more—though, by the bird of Jupiter,
I wish I hadn't.
Looking into His deathless eyes
I saw His heart was broken
for me.

Chandran Devanesen

—*The Cross is Lifted,* Friendship Press N.Y. 1954

OF LOVE AND TRUTH

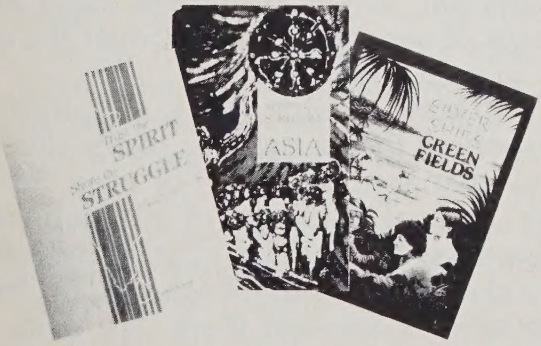
A Sermon preached at the service of blesssing an inter-religious marriage in India

(The Rev. Dr. S.J. Samartha, is a presbyter of the Church of South India and was formerly a Secretary of the WCC for about 12 years, with special responsibility for dialogue matters.)

Inter-religious marriages are not very common in our country. And yet, that they do take place with increasing frequency points out that young people in love can break through barriers of religion and caste. In doing so, they create a new kind of families-in-the making that may be signs pointing to a different future.

This marriage has already brought together two persons as husband and wife. In doing so, two families, two communities, two religions, and even two cultures have also been brought closer. . . . This may be the first time that one of these families comes near a Christian Church. Let me assure them that the Christian Church, in its essence, is not an exclusive communal body, but a fellowship in Christ where strangers and sojourners can become fellow citizens in the household of God (Eph.2:19).

MISSION STUDY 1986-87



My brief sermon is based on two texts. first comes from the New Testament. St. Paul writes: ‘So faith, hope and love abide, these three; but the greatest of these is love’ (I Cor. 13:13).

The second comes from *Aitareya Brahmana* which most Christians have probably never heard of. It reads in Sanskrit as follows: *‘Sraddha patni satyam yajamanah. Sraddha satyam tad ity uttamam mithunam . . .’* The translation of the full text is this: ‘Faith is the wife, truth the husband at whose behest the sacrifice is performed. Faith and Truth: that is the supreme conjunction. With faith and truth combined, one wins the heavenly abode’ *(Aitareya Brahmana Pancika 7:10:4, Adhyaya 32:9:4).*

Let us make a few brief observations on each of these and then see whether the two can be linked together in the living context of this new family.

Faith, hope and love: these three abide, says Paul. This hymn to love is unmistakably Christian in its context and Christ-like in character. At the same time, it is strikingly universal. It can be read anywhere: in Jerusalem or Varanasi, in Hubli or Bangalore. There is no mention of God or Christ or the Church in the poem. Even though the word ‘love’ *(agape)* is mentioned very often, whether it is God’s love for humans or human love for God or the love of human beings towards each other — all these possibilities are left open.

We live at a time when the Hindu Scriptures do not belong just to the Hindus but to the whole world. The Bible does not belong just to the Christians but to the whole world. Christ is not the tribal god of Christians. He is for the whole world.

This hymn to love comes from the New Testament. So, sometimes Christians try to possess it and make it exclusively their own. But it slips through their fingers. New Testament scholars point out that in composing this hymn Paul might have used a much earlier poem. If that is so, people before Paul, that is, people other than Christians, have also contributed to the making of this great poem.

This love is divine because it is so human. It is human because it is so divine. It is particular because it is universal. It is universal because it is particular. Love is as wide as the horizon and as deep as the ocean. That is why human love, the love of two young people towards each other, can be so graciously accommodated within its depths.

Mary and Satish, we pray that this love may include yours to bless, guide and sustain you in the years to come.

The text from *Aitareya Brahmana* speaks of faith as the wife and truth as the husband: *Sraddha patni, satyam yajamanah.* The word *yajamanah* does not mean 'lord' or 'master', but simply the one who arranges for the sacrifice as part of a home religious observance *(grihya samskara)* and who pays for the expenses. But there is a striking fact we need to notice here. A husband could not perform the sacrifice without the presence of the wife. The wife's presence was absolutely necessary. Husband and wife together participate in the sacrifice.

I often think of that part in the Christian marriage service where the question is asked, 'Who giveth this woman to be married?' And the proud father goes forward and puts the hand of the bride in the hand of the bridegroom — as if the daughter is the possession of one man, now to be transferred to the possession of another man. The mother who carried the child for nine months and nourished her is completely forgotten. Is this right? Did Abraham consult his wife Sarah before taking Isaac for the sacrifice? We should either reject that part of the marriage service or *both* the father *and* the mother should go forward.

The root of the word *sraddha,* faith, is related to *hrd, hridaya,* the heart. *Sraddha* is to do from the heart those things which are true. *Satyam* is truth in the sense of 'Being' itself, that which *is*, that which endures. The text says that the combination of wife and husband is like the combination of faith and truth: *Sraddha patni, satyam yajamanah.* The wife and the husband are asked to give their hearts to, and move towards that which is genuine and true.

Mary and Satish, we pray that this combination of *sraddha* and *satyam* may lead you to the heavenly abode.

Our country has been multi-religious for a longer time in history than any other country in the world. Religions have been a blessing and a curse to us even to this day. Religions have kept us separate from each other for a long time. That is why, I believe, most Christians and most Hindus feel uneasy at an inter-religious marriage or a blessing service like this or when a sermon is preached based not on one text but two texts from two different scriptures. Our inherited attitudes of fear, suspicion and separation prevent us from coming together. Is it not time that we Christians and Hindus and Muslims and Sikhs and others overcome these attitudes of separation and recover the gift of human friendship?

Different religions are different responses to the mystery of the divine. But too often, we distort or even betray the original message of the founder. Therefore, the question of truth and falsehood can arise *within* each religion, and not always *between* them. We need to grow together in love and truth.

Without love, truth can become harsh. Without truth love can become sentimental. It is not enough to say we have the truth; we must *become* true in our lives. It is not enough to say love is the greatest virtue; we must *become* loving through loving our neighbours as ourselves. Unless religious values are translated into social virtues they are worse than useless.

As I looked at the New Testament text I discovered that Paul mentions faith, hope and love, but not truth. Why not? We do not know. Possibly because in the living relationship of love between two persons questions of truth or falsehood do not arise. In this instance, for example, we cannot say truth is married to falsehood or falsehood is married to truth. Can we?

As I look at the *Aitareya Brahmana* text I discovered that *sraddha* and *satyam* are mentioned, but not love. Why not? We do not know. Possibly because when wife and husband are mentioned together love cannot be too far away. In any case, the quest for truth takes place in the context of a living and loving relationship.

When the two texts are taken together the love of truth is linked to the truth of love.

Mary and Satish, you are already married and are husband and wife. You are a new family. We your parents, relatives and friends have now blessed you in the name of God. May your marriage be a symbol and a sign of the future, bringing joy and happiness to you and mutual enrichment to two families, two religions and two cultures, as you move together in the pilgrimage of life. Amen.

S.J. Samartha
(NCCI Review, No. 6/85)

What is the Christian Conference of Asia?

The above article was reprinted from the *Christian Conference of Asia News*, September 15, 1985. Received at our office on a regular basis, *CCA News* is a reliable and informative source for the news and reflections of Asian Christians.

The Christian Conference of Asia is composed of representatives of member churches and councils who set broad directions and outlines of work. About 20 of these meet periodically as the General Committee to review and approve program plans and finance. These plans are made by nearly 100 members of the Assembly working in nine program committees.

In the main, there are four basic components in the programmes of the CCA. They are consultations, seminars, workshops, training sessions, etc.; publications and communication; facilitating and extending support to local and national initiatives related to ecumenical action, formation and communication; staff visitation and exchange of visits between churches.

All of these are reflected in the variety of activities carried out in the nine programme areas. The CCA continues to promote interest in and work on Asian hymns (Supplements to the CCA Hymnal), Asian Christian Art (Asian Christian Art Association), problems of Tourism (Ecumenical Coalition on Third World Tourism), and Asian Church architecture.

Old age — Homeward bound

by Davie Amos

I rest oftener now that I have reached my declining years. I listen more to the murmur of water, or watch clouds floating across the blue sky. I dream and reminisce upon my past, and find that it is by no means a waste of time. I see God's handwriting in all that is beautiful. I find that I examine myself thoroughly before I condemn others, something I never used to do. When thumbing through the pages of the past, I can see what I have gained and lost in life and, when following the sign posts, how I interpreted their meaning.

I now see where I wasted some of the springtime of my youth in idle dallying, when I would have been planting rich seeds to blossom in adulthood, and bear fruit in my old age. Now that I look back I see that every seed that I allowed to fall into my mind and take root, blossomed sooner or later into an act and bore its own fruit of opportunity, good or bad.

Our minds at any stage of life can be likened to a garden, at times cultivated intelligently, at other times let run wild. Yet, whether cultivated or not, it brings forth. People have to continually tend the gardens of their minds over the years, weeding out the wrong, useless and impure thoughts, and cultivating the flowers and fruits of right and pure thoughts. This garden influences the way we live. It shows us that life is no idle dream, but a solemn reality, all that we have to face eternity with.

It can be said that one's faith and religion are the fertilizer for the garden of the mind, feeding the plants to be nurtured and matured in God's sunlight. At harvest, the fruits can be gathered and stored in our eternal home. I am now at the age when I see the fruits beginning to form. It won't be long now until I pack up my tools and death will come to escort me home.

It is essential that we accept death, as we accept life. Is it not a part of living? We have to experience it before we have an everlasting life. Death teaches us that life on this earth does not last forever, and that we should live in the present, do things now. We don't know if we have a tomorrow. Death is another aspect of life, a parting with the vehicle, a going on.

Before going through the portals to the life beyond, those who are lucky go through the aging process. We experience what is called the golden years. We can influence this aging process by our outlook on life. It's not a life of roses, but neither is it all bad when you consider the alternatives. I don't think "old", its just that my upholstery is wearing out, and my knees buckle easier than my belt does. Life is like a taxi, my meter keeps running whether I'm going somewhere or just standing still. Some older people try to turn back their odometers — not me. I want people to know why I look the way I do. I have travelled a long way, and all the roads were not paved.

The sands of time, that slowly flow,
  From out our hour glass,
Will all too soon, have ebbed away
  Our life will then be past,
So we must make the most of Time,
  And drift not with the tide.
For to kill Time, isn't murder,
  It's more like suicide.

(Author unknown)

In The World - BWM News

CANADA

The Board of World Mission has appointed two new Superintendents of Mission — The **Rev. Robert Wilson** for the Synod of Saskatchewan, and the **Rev. Robert Garvin** for the Synod of British Columbia.

John Stephen Kendall will take up appointment in the Church Extension work at St. Andrew's, Midnapore, Presbytery of Calgary-MacLeod. Stephen, together with his wife Alison and infant son James Andrew, began his work on February 1st.

NEPAL

Craig and Maxine Taylor, members of St. Paul's Church, Eckville, Alberta, travel with their children to Nepal this month, where they will serve as teachers under the United Mission to Nepal.

INDIA

Principal Urgently Needed

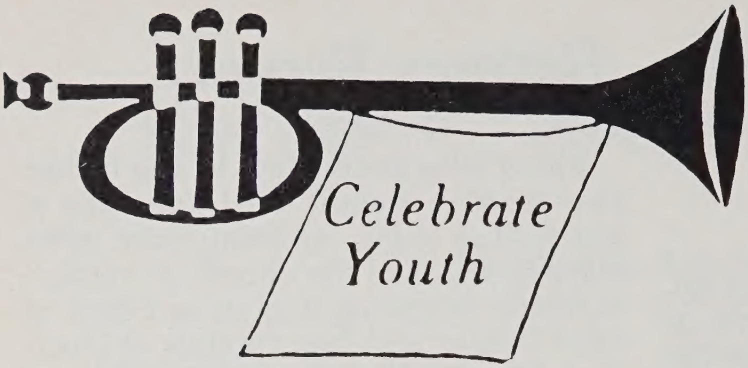
Kodaikanal International School (Woodstock) in India, where missionary children are educated, urgently needs a new principal. Qualified persons, who have had international experience in teaching and administration, please contact the B.W.M. Personnel Secretary at 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Retirees Report:

Those who knew Mary Whale before she retired in August 1981 know she is just as busy today. For thirty-three years Mary had served the church in mission outreach, including 9 years as Editor of Glad Tidings and then Director of Overseas Missions for the WMS (WD). In 1982, Presbyterian College, Montreal, conferred on her the honorary degree of Doctor of Divinity.

Mary has continued to work as a volunteer, mainly with the Board of World Mission, serving on several committees. Last year, she assisted in the production of a filmstrip for the Southern Asia Study, "Crossroads in Southern Asia" — *In the Power of the Spirit.*

In 1986 she 'retired' from the Board of the Ecumenical Forum where she represented the church for a number of years. She is a member of the Vellore Ludhiana Committee of the Canadian Council of Churches. She convenes a volunteer group serving the Red Cross Blood donor's clinics and is an elder at Gateway Community Church, Don Mills, Ontario.



For a number of years many people have been disturbed by the declining numbers of children and youth in the Church. Various consultations have been held, some of which included "young people" (primarily young adults), which discussed the "future" of the Church's ministry with children and youth. Where are we going? What kind of programmes are needed? How do we involve adults and youth in leadership? What do we mean when we talk about "leadership" for this age group? When do we see these "programmes" taking place? What structures, material resources and training are needed to support leaders and members? These are a few of the questions that were asked.

All who attended these consultations and those who asked questions of young people themselves realized that it was most important to find a way to challenge young people *to become involved in the mission* or work of the church and to provide opportunities when they could experience mission by sharing in it.

Out of work done by the General Assembly's Special Committee on Youth and Young Adult Ministries and the Church Growth Committee at least two programmes are being initiated, one through the Board of Congregational Life, the other through the Board of World Mission. Both of these programmes you will be hearing more about in the future. Both however are really concerned with those who fit into Senior High and post high school young adults groups.

The question we need to address now is what is the future going to be for children and younger teens? How are we going to give leadership and encouragement to these age groups, and particularly to younger boys, so that both boys and girls can become involved in the Church and its work early in their lives? We need to lay a foundation early if we wish them to be involved later.

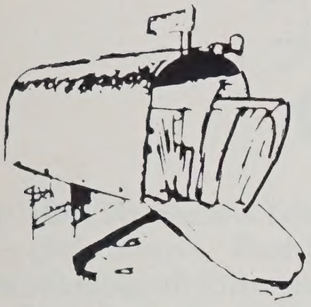
NATIONAL COUNCIL ON CHILDREN AND YOUTH STUDY DAY

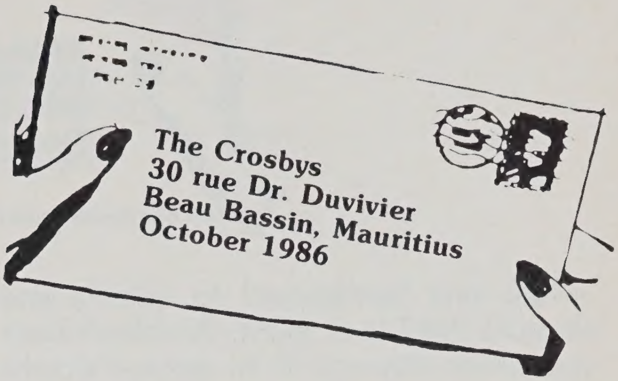
A week ago I was involved in a Study Day sponsored by the National Council on Children and Youth. It was dealing with the subject of sexual abuse of children and youth and representatives from National Youth-serving organizations or agencies (i.e. Scouts, Guides, CGIT, 4-H, etc.) were invited to attend. Two young people who had been abused as young children and who were now in care were asked whether they had known about any of the groups represented and how they thought such groups could help. The response was that they wished they had known about the kind of care and love that is shown to children and teenagers through the leaders and members of these groups. They felt that such groups should make their programmes more widely known in the schools.

This is another group we should be ministering to!

Lois Powrie

Dear friends,





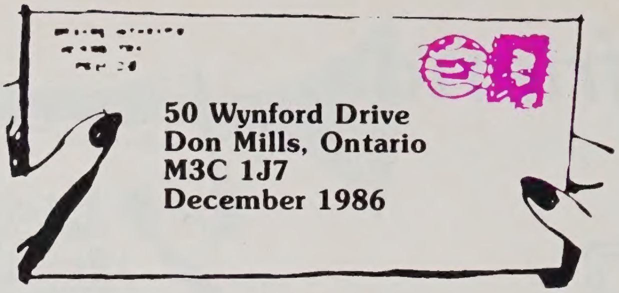
Our last letter, which I concluded with a paragraph about Liz's health and the tests that she was undergoing in Glasgow, has prompted many of you to write and we are deeply grateful for your expressions of love and concern. In fact, Liz only stayed in the hospital for three days. Tests confirmed a diagnosis of damage to the sheathing of the nerves in the neck caused (probably) by the whiplash injury five years ago. There are no surgical or therapeutic procedures to be employed and little relief to be had from pain-killing drugs for this sort of root pain. At least we now have a definite diagnosis and the doctors can see no reason for there to be any further deterioration. Since her return to Mauritius on the 8th of July Liz has kept herself quite busy but has had mostly bad and not-so-bad days with pain.

Alison (now 16) is about to enter the year of studies leading to her School Certificate (Cambridge Ordinary Level) examinations in November next year. During the past eight months she has become deeply involved with a group of mostly older students from various schools who call themselves "Les Nouveau Chébrans" ("chébrans" is a convolution of "branché" meaning "plugged in"!). The primary activity of this group has been the production of a very ambitious magazine, the first issue of which appeared last month and sold all 2000 copies in the secondary schools and colleges around the island. Alison is on the executive committee and the editorial committee, is the journalist in charge of the music column and the treasurer of the whole operation! Her ambition is to be a roving journalist.

Jonathan, soon to be eleven, now boasts the second largest pair of feet in the family. With his red hair undulled, he dwarfs most of his contemporaries and stands out rather too much for his own comfort sometimes. He sits his primary school leaving exams next month, an absolutely vital hurdle for every Mauritian child, I'm afraid. Free secondary education is provided for all the children who pass their primary school exams and who want to go on (some cannot take up their places because of the cost of books, travel, etc., or because their parents need their earning capacity), but though standards are gradually improving, there is a considerable disparity in the quality of education offered by the various government, confessional and private schools. The secondary schools are thus graded and the children are selected for these schools according to their exam results: the better the results, the better the school, more or less.

Our very best wishes for the coming year. We give thanks to God for you and for all who contribute to our peace.

Brian, Liz, Alison and Jonathan



50 Wynford Drive
Don Mills, Ontario
M3C 1J7
December 1986

The year has passed so quickly and already 1987 is at hand. As I look back over 1986, through all its ups and downs I think of that poem, "Footprints" that has now become so popular, and realize that that's how God has been to me — walking with me through the good and the difficult times, and carrying me whenever I would begin to get too weary, unable to walk by myself. I remember his graciousness knowing that this year was a gift from him.

Time, for me, rushed like an ever-flowing stream, waiting for nobody — not even me. So many things I wanted to do never got done, and so many other things were accomplished only the grace of God.

The first half of the year I spent in Nigeria, my major task being that of teaching evangelists at Itu. This time it was for both men and women. Continuing to live in Aba, I commuted to Itu every Tuesday for a full day of work, teaching four subjects. Reading, preparing for my classes and marking assignments took up much of the rest of the week. The students were great, working very hard in spite of problems like no text-books and no money. They have since finished their course and have been appointed to parishes. Two of them are now studying at Trinity College for the ordained ministry of Word and Sacrament.

My work with the youth on parish, presbytery, and Synod levels continued. This was not actually part of my official job but kept me as busy and involved anyway. Two things with them that stick out in my mind are a Presbytery Youth Leaders' Course and the preparation of a study guide which I worked on with two other young people.

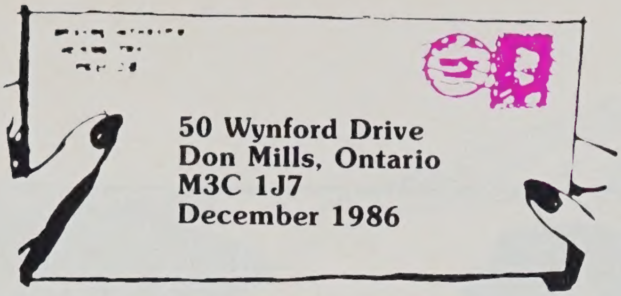
One of the highlights of the year for me was co-leading a Bible Study Enablers' Course on an ecumenical basis in the east of Nigeria.

In July I headed home for my furlough. Deputation assignments have taken me to Camp Geddie in Nova Scotia in August and to B.C. in October, as well as to several places in Ontario from September to December. It has been great seeing old friends, putting faces to names, meeting some of the people who have been writing to me, and meeting new friends.

I decided to continue working on my B.A. at Waterloo University so have been doing two correspondence courses this fall and plan to take a leave of absence to study full time beginning in January. After a year I plan to return to Nigeria. While checking out what I should take for the winter term a great opportunity fell to me. I'll be going to Israel with a professor and some students from Waterloo University for a course called "Exploring Our Biblical Heritage". It lasts for four months and is worth the same number of credits I could get studying here. We are to leave for Israel on December 29th if all goes according to plans. I thank God for such an opportunity!

I pray that God will grant to each one of you peace, not as the world thinks of peace, but the peace of the Lord; the peace that does not depend on anything external. And may he bless you all in Christ's name! Chukwu gozie unu!

Your sister in Christ,
Arlene Randall



50 Wynford Drive
Don Mills, Ontario
M3C 1J7
December 1986

The Japanese dress up the simple English phrase "time flies!" by adding — "like an arrow." It sure does! This year is almost a blur of people, places and events. It's good to take time out to touch base once again with friends and family.

January (already almost a year ago?!) I spent in the Philippines. What an exciting time to be there! The country was in the throes of a tumultuous sometimes violent, election campaign that resulted in the short-run, in the "election" of Marcos — for the last time. Through people I met and friends I made while there, I came to appreciate the will of the Filipino people for democracy and justice. I spent much of my time in Manila, attending a church-sponsored consultation. But I experienced the stark contrasts fostered by Marcos' rule firsthand in visiting the province of "Negros Occidental."

The sign of hope in the midst of this suffering was that while these people were poor, they were amongst the organized poor of the Philippines . . . members of the struggling and beleaguered sugar workers' union (National Federation of Sugar Workers). With the help of labour organizers, they had come to understand the roots of the injustice of their situation in which the few control the many for the benefit of the few.

Part of May and June I attended a consultation on "Ecumenical Sharing" in Nanjing, China as a delegate of the Presbyterian Church in Canada. As with many meetings, the human encounters are the most memorable. Exchanges with Chinese Christians in Nanjing, Beijing and Shanghai won't soon be forgotten. People with whom I spoke stressed the importance of the "Three Self Movement" of the Chinese Protestant Church. The principles of self-government, self-support and self-propagation represent an effort of Protestant Christians to indigenize, to free the church from suspicion of foreign control and to create a truly Chinese identity for the church in China.

This year has been a hectic one for the National Christian Council in Japan. The issue still at the top is the Alien Registration Law that requires all foreigners to fingerprint and carry a passbook (not unlike the South African passbook system). The law is designed to control the minority population of Korean residents in Japan. Korean Christians and those who support them continue to be leaders in the struggle to change the discriminatory law, and to build a society of mutual respect and acceptance in Japan. The NCCJ and its documentation centre, the Centre for Christian Response to Asian Issues supports these and other efforts through coordination of people and resources and providing various forms of research and documentation.

My appointment ends at the end of 1986 and I plan to continue my journeys in early January. I will be in Nepal, Bangladesh and India for the first few months of 1987. Through volunteer work, study and travel, I hope to gain some initial exposure to the involvement of Christians in development efforts in those countries. I should be back in Canada by springtime.

With warm wishes,
Patti Talbot

Available from:

WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

BRINGING OUT THE BEST IN PEOPLE *by Alan Loy McGinnis. Published by Augsburg. Price $5.95. Guide $1.40.*

"I'm not a leader!" is a well-known excuse for not accepting responsibilities but the author of this book points out that "Virtually everyone is a motivator in one way or another — when we're persuading a friend to lose weight, or giving a pep talk to our kids, or trying to help a batter out of a slump."

A series of twelve key principles helps clarify how easily every one of us can be motivated to work in a family, business or organizational setting effectively.

Some fine lines are identified between motivation and manipulation, reprimand and caring, failure and correction, influence and intimidation, consistency and change, anger and competition, cooperation and individualism. A most interesting comment describes the difference between praise and 'carrot-and-stick' encouragement. Then there are both positive and negative reinforcements worth checking closely. Finally, in the Christian context we readily agree that the ultimate leadership is servant leadership. The writer concludes that the leadership which believes the best about the people below, reaches down and pulls them up — even higher than himself!

A study guide by Irene Getz, with reflection questions, self-surveys and goal-setting helps, is available for group discussion and personal use. Here is a practical guide to teach how to apply these basic principles anywhere with anyone, and while helping others, feel the joy of being helped.

Evelyn Hammond

FLAMES OF THE SPIRIT (Resources for Worship). *Edited by Ruth C. Duck. Published by The Pilgrim Press, New York. 123 pages. Cost $10.25 paperback.*

Based on the Lectionary and Liturgical year, most of these resources are for Sunday Worship with many for Baptism, Communion, Weddings and other special occasions. Theologically sound, Scripturally based and well-written, over 50 people have contributed to this book. The contents are well-indexed into several sections. There are "Responsive Calls to Worship", "Litanies of Confession", "Unison Prayers", "Pastoral Prayers" and much more.

These worship resources are inclusive in reference to God and humanity, and reflect concern for justice and peace in the world. Much of the material provides new models and approaches to Worship, to stimulate thought and creativity. Most people will find it very helpful.

Margaret Armstrong

wms highlights

SYNODICAL NEWS

The Presbytery of Red Deer warmly welcomed a large congregation to St. Paul's Presbyterian Church, Eckville in the Synod of Alberta on January 11th, 1987. They had gathered to worship and take part in the designation of missionaries Craig and Maxine Taylor who were about to leave for Katmandu with their young son and daughter. They will be teaching with the United Mission to Nepal. The Rev. John Yoos was assisted by Dr. Gerry Graham and the Rev. Bob Cruickshank in the Act of Designation. The Rev. Richard Fee, missionary on leave from Nigeria, brought an inspiring message to the service. Mrs. Helen Willis, President of the **Alberta** Synodical brought the good wishes and prayers of the WMS and presented the young missionaries with book tokens.

PRESBYTERIAL NEWS

At the Annual Meeting of **Peterborough** Presbyterial the Rev. Bruce Cossar of Stirling challenged the women to live the theme of their meeting "Being Alive in Christ". By being in Christ we would further His work through humility, thankfulness, contentment, joyfulness, peace and love. The women met in St. Stephen's Church, Peterborough on January 21st.

A filmstrip related to the study "Crossroads in Southern Asia" was shown.

The theme of **Maitland** Presbyterial's Annual Meeting on January 19 was "We cannot reach new horizons if we fear to leave the shore". Devotions on this thought were given by Mrs. Archie Campbell, Mrs. Howard Baker and Mrs. Wm. Beirnes of Molesworth Evening Auxiliary. Mrs. Evan Keith conducted the meeting. A film was shown to introduce the new study. The Rev. F. Neill brought greetings from Bruce-Maitland and the 1987 officers were installed by Mrs. Ross Cumming, Lucknow.

Glengarry Presbyterial held a Fall "Fun" Rally at St. Paul's Church, Hawkesbury on September 18, 1986. Lynda Hoffos, AEC, led a session on learning more about missionaries and missions.

A highlight was an address and presentation of a silk rose to these former presidents: Mrs. W. M. Boyd, Mrs. E. L. Blair, Mrs. Alpin MacGregor, Miss Olive Ferguson, Mrs. Frank Stewart, Mrs. William MacEwen and Mrs. Neil Bush.

The afternoon session was "really fun" with Bible games and contests, a skit, musical numbers and a hymn sing.

The annual meeting of **Glengarry** Presbyterial was held in St. John's Church, Cornwall on January 20, 1987.

The theme was "Sow the Seed; Trust the Promise. Cast your bread upon the waters. Ecclesiastes 11:1. And all the ends of the earth shall see the salvation of our God. Isaiah 52:10b."

Of special note is the fact that St. John's Church celebrates its Bicentennial Anniversary this year. General Assembly will meet there in June and a Presbytery-wide Sunday morning Church Service will be held there on July 5.

Rev. Dr. D. M. MacMillan of Finch was the afternoon speaker and his topic was "Some Impressions From Down Under". Last fall he and his wife visited Australia and New Zealand.

Mrs. Cathy MacPhee sang two lovely hymns with her own guitar accompaniment.

Seventy-one women attended the 36th Annual Meeting of the **Niagara** Presbyterial at First Church, Port Colborne, Ontario on January 28 presided over by Mrs. Ellen Bailey, President.

The Rev. Wayne Boswick, who cherishes being an Honorary Member of the WMS brought greetings from Presbytery and told of his appreciation for their work. He conducted a Communion Service and spoke of "The Bread as Brokeness" and "The Cup as Healing".

The reports of the year's work were shown on slides by Evelyn Murdoch, AEC, Edna Kirk and Helen McLeish — a very interesting and concise method of presentation.

Miss Giollo Kelly, Secretary, Canada Operations of the Board of World Mission was the speaker, and gave a broad view of the mission work which is financed by 58% of the General Assembly budget to the BWM.

The 1987 Executive was installed by Miss Evelyn Murdoch.

LOCAL NEWS

What **Stamford**, Ontario WMS planned as a Christmas meeting evolved into a very special event in keeping with the study on Southeast Asia, with an "India" theme. It began when one of the members had an acquaintance who agreed to demonstrate how to wear a sari. As plans proceeded two friends from quite different areas of India agreed to come and tell of their background and answer questions. Some of the WMS members felt it would be a challenge to prepare some of the recipes suggested in the study. This led to the idea of a supper and the wish to share all of this with other women in the congregation. As a result of each member inviting three women, 33 sat down to dinner and enjoyed a carol sing, sari demonstration and artifacts display which included 300-year-old woven shawls and enjoyable conversation with our three Hindu guests.

Former Members invited to:
Ottawa Presbyterial 100th Anniversary
May 2, 3, 1987
An evening of banquet, music, skits, followed by worship and fellowship.
St. Paul's and St. Andrew's Churches.
Information: Mrs. Jean McKibbon, 344 Billings Avenue, Ottawa, Ontario, K1H 5L3.

COUNCIL '87

University of Manitoba

Winnipeg, Manitoba

May 14, 15

Theme:
Review and Renew

"Those who trust in the Lord for help will find their strength renewed."
Isaiah 40:31a (GNB)

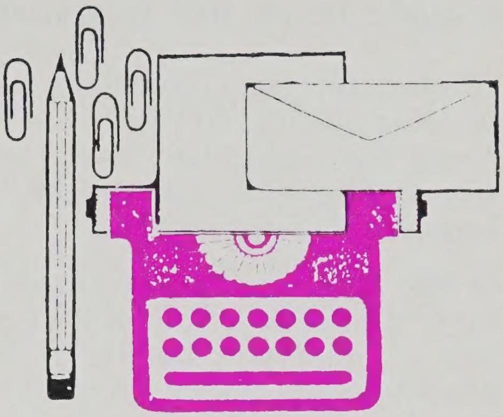
Our readers write:

It was with interest that we read "A Christmas Devotional" in the November 1986 issue of GLAD TIDINGS. However, we must say that we were surprised and somewhat concerned to note the emphasis placed upon Mary. This does not seem to go along with our Presbyterian belief.

Indeed Mary had a wonderful and unique part to play in the Christmas story, and we admire her greatly for her faith in, and obedience to, God. This is a lesson we will need to learn and we believe that thought was brought out in this article.

Nevertheless, we think we must be careful not to worship Mary, but rather the Christ Child, who was born to take away our sins.

G.B. Auxiliary—WMS,
Hamilton, Ontario



The January 1987 Glad Tidings was great and seemed to hit where I was — especially your letter — I always read it. I also enjoyed Grace Jess's devotional. I used parts of it for devotions at my Sunday School meeting.

R. D., Manotick, Ontario

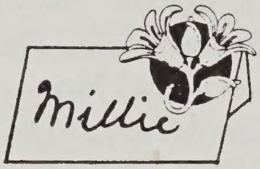
CRAFTS 'FOR THE YOUNG AT HEART'

Place Cards

Great idea for special occasions like Easter. Use for table settings at home, at church dinners or for meal trays for the sick and shut-in.

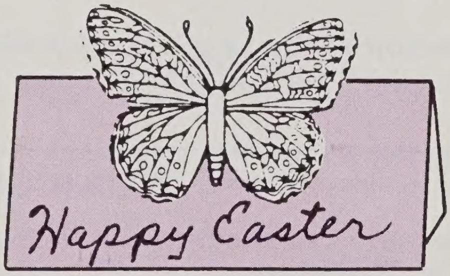
MATERIALS

Construction paper or card (large enough to fold and to contain essential information)
Marking pens
Glue
Used greetings cards



DIRECTIONS

Fold card in half.
Cut out figure or design and paste on card so it stands above fold.
Write name or information on card.



©VOLK

A thought from the treasurer:

"The offering will now be received . . ."
We bring our gifts to Thee
O may they useful be.
Help us to give the greatest gift,
Ourselves, O Lord to Thee.

This little song, one I learned many years ago, conveys the idea that our offering of money should be a time of dedication of ourselves in God's service.

I think it is important that the gathering of the offering be part of the worship at our group meetings. As we hear and acknowledge God's greatness and love we are challenged to respond generously.

Dorothy Ruddell

SYNODICAL GIVINGS – 1986

	Objective	Actual
British Columbia	52,500	51,666
Alberta	55,345	52,031
Saskatchewan	25,910	23,195
Manitoba and Northwestern Ontario	36,490	31,360
Hamilton and London	295,791	287,753
Toronto and Kingston	308,500	293,427
Quebec and Eastern Ontario	133,295	122,753
	$907,831	$862,185

Donations for WMS use Total $14,593

Legacies received from Estates of:
Esther M. Burnham, Marion Dentith,
Dorothy Dodds, Marjorie Edgar,
Margaret Kennedy, Helen Claire Murray,
Margaret Isabel Murray, Stella Murray,
Jean Siemens, Evelyn Stafford,
Mabel Ellen Stewart, Jean Rae Thomson Total $43,012

A contribution to the Legacy Funds of the Women's Missionary Society will aid the outreach of the Church for years to come.

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of .... dollars, free of succession duty. I declare that the receipt of Treasurer for the time being of the said Society shall be a sufficient discharge to my executors for payment thereof.

W.M.S. WD
The Presbyterian Church in Canada
75th Anniversary
1989

SPECIAL PROJECTS

- **Lahore Community Health Project** (Pakistan) — an opportunity to give additional support to a Presbyterian World Service and Development project involving Dr. Rick Allen and Myrtle Macdonald.
- **Canada** — Groups will be encouraged to choose a project in their local community to support both financially and through volunteer service.

Watch and listen for further information so that your local group can get involved starting September 1987.

International Year of Shelter for the Homeless – 1987

IYSH·1987

The symbol for the International Year of Shelter for the Homeless is a reaffirmation of people's expectations that they can find answers to the problem of the homeless.

The triangle represents shelter; the human figure appeals for better ways to provide shelter. The graffiti style reflects humankind's urgent need for an answer to this problem.

In Remembrance

Miss Jean Morrison
St. Andrew's, Avonmore, Ont.

Mrs. Vera May Lawson
Mrs. Mary Polly
First, Brockville, Ont.

Mrs. Nellie Dick
Mrs. Lois Wright
St. Andrew's, Cobden, Ont.

Mrs. Fae Gulbronson
First, Collingwood, Ont.

Mrs. George Robertson
St. Andrew's, Fergus, Ont.

Mrs. Charlotte Walker
Burns, Mosa, Glencoe, Ont.

Mrs. Mary Henderson
Knox, Goderich, Ont.

Miss Vera Dryden
Knox, Guelph, Ont.

Mrs. Edith Moogk
Oakridge, London, Ont.

Mrs. Edna Ross
Lucknow, Ont.

Mrs. Anna Mary MacCrimmon
St. Andrew's, Maxville, Ont.

Mrs. Mary Davidson
St. Andrew's Home,
Knox Crescent Kensington
& First, Montreal, Que.

Mrs. Kathleen Hunter
Mrs. Clara McNalty
St. Andrew's, Mount Forest, Ont.

Miss Eva Alexander
Mrs. Meda Clifford
Erskine, Ottawa, Ont.

Mrs. Janet S. Robertson
Westminster, Ottawa, Ont.

Miss Catherine Ferguson
Knox, St. Thomas, Ont.

Mrs. Annie Dawson
St. Andrew's, Saskatoon, Sask.

Mrs. Isabel Karlenzig
Knox, Selkirk, Manitoba

Mrs. Susie R. Kennedy
Town of Mount Royal, Que.

Mrs. Edna Wood
Knox, Vankleek Hill, Ont.

Mrs. Aileen Lomas
Waldemar, Ont.

Mrs. Jessie Love
St. Andrew's, Wallacetown, Ont.

Mrs. Hazel Wilkinson
Knox, Waterdown, Ont.

Mrs. Jean Klippenstein
Knox, Woodstock, Ont.

Mrs. Mac Ferguson
Mrs. Norman Gordon
St. Andrew's, Wyoming, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

With the calm patience of the
woods I wait
For leaf and blossom when God
gives us Spring!

John Greenleaf Whittier

MAY 1987

GLAD TIDINGS

Volume 63 No. 5 **GLAD TIDINGS** May 1987

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Cover: Paper cut from Nanjing Theological College prepared by sewing together many layers of thin coloured rice paper. These layers are then cut through using a knife and a printed stencil. The edges are trimmed and the works of art are sometimes mounted.

L. JUNE STEVENSON
EDITOR

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If I had to do it over again

Mothers (and fathers) take note!

by Joyce Y. Buckingham

A recent survey, written anonymously, was taken from about fifty mothers on how many mistakes they made in raising their children. All had made them. They were then asked 'If you could do it all over again what would you do differently?' The floodgates opened. On Mother's Day it would be interesting to review their thoughts, some funny, many tragic. Women from all walks of life participated from the wealthy to the poor, from a mother of a two-year-old to a woman of 75. Experience, it seems, is the best teacher. Here are a few examples:

1. 'I wouldn't have let my child know that it is even within the realm of possibility to buy ice cream from an ice cream truck.' (mother of a four-year-old ice cream fanatic).
2. 'I would have insisted on a yearly weekend vacation just for me, even if all I did was sit beside a pool at a hideaway. It would have taught all my family, especially me, to value my contribution more.' (mother of four teenagers).

3. 'I would never allow a new toy in the house until I've figured out where to put it.' (mother of a two-year-old with rooms full of toys).
4. 'I wouldn't have waited on him so quickly. Now he thinks I'm his personal maid.' (mother of a teenage boy).
5. 'I wouldn't have worried so much about some things. It's the overall picture that counts. Lots of love, friends and laughter matter more than which pre-school or gymnastics class he gets into. (mother of two boys).
6. 'From the very beginning I would have taught myself not to interrupt, no matter how long she took, so she would have kept talking to me when she became a teenager.' (mother of a teenage runaway).
7. 'I'd work as hard on planning good times for my husband and myself as I do planning them for the kids.' (mother of two).
8. 'I would have sat down with my husband and worked out our beliefs on the big issues like religion, death and sex. Now my daughter keeps

catching me unawares with questions like, 'If you and Dad are going to be burned up after you die, how will I find you in heaven?' (mother of a five-year-old).

9. 'I would have toured the house on my hands and knees before he began to crawl to see what he could get that wasn't obvious from my angle.' (mother of an eleven month old who got trapped in the heater's air-intake pipe).
10. 'I would never bother to explain a command or request the first time around because no matter how carefully I word it, they'll still look at me blankly and then ask, "Why, Mom?"' (mother of teenagers).
11. 'Had girls.' (mother of five boys).
12. 'Had boys.' (mother of five girls).
13. 'I would have spent more time and effort getting my children to be close to my parents. Now I'm a grandmother, my kids think I'm a nag when I want them to take a Sunday to bring the children for a visit.' (60-year-old grandmother).
14. 'I would have stored up their hugs and kisses and love like pressed flowers to savour now. (80-year-old grandmother).

To add my own to the list, I would have one evening set apart each month as 'Family Conference Night' — for gripes. And compliments. And, of course, problem-solving. And I would take my children to a library from an early age.

Editor's note: If I had to do it over I'd probably do most of the above, also I'd pray more for guidance and patience then I'd leave them in God's keeping and worry less! What would *you* do?

> Even He that died for us
> upon the cross in the last hour,
> in the unutterable agony of death,
> was mindful of His mother. . . .
>
> Longfellow

Spain
TRAVEL
Destination: Cuba!

Opening Doors of Understanding

by Karen Timbers

Imagine a country with warm sunshine and miles of white, sandy beaches. Imagine purchasing a delicious ice cream cone at a city centre where everyone comes to socialize. Picture a country that is undertaking major reconstruction projects to restore its natural and historical beauty and to provide its people with adequate housing. If you are ready to pack your bags, then your destination is Cuba.

I had the opportunity to go to Cuba last November as a representative of The Presbyterian Church in Canada, one of twelve delegates of the Canadian Council of Churches. We had been invited by the Ecumenical Council of Cuba to share Christian mission concerns and to deepen our relationship as Christian brothers and sisters.

We toured various institutions (a women's prison, schools, a nursing home run by the Roman Catholic Church), and each of the delegates participated in worship services and extended greetings on behalf of Canadian Christians. It was my pleasure to address the Havana congregation of the Presbyterian Church in Cuba.

Dialogue with church leaders and government officials gave us insights into the challenges facing the Church in Cuba and provided us with some opportunities to raise issues of concern to Christians outside Cuba, such as human rights and nuclear war. Another highlight of the visit was to have an audience with the president of Cuba, Fidel Castro.

The Cuban people, including the Christian constituency, displayed pride and enthusiasm about their country and its plans for the future. Despite the misgivings some people may have about the socialist/communistic government of Cuba it cannot be denied that the provision of education, medical and dental care and modest housing to all citizens is a vast improvement over the almost universal poverty and illiteracy so prevalent during the previous Batista regime.

We sensed something of the struggle of the Cuban Christians to identify ways in which they could effectively witness and serve in a situation where religion has been restricted and education and other social services are provided almost exclusively by the government. Some Cuban Christians had taken a confrontational position with the government when the revolution first began. As the years passed they tried to exist separated from the government. The result of that was isolation and introversion and the Church was alienated from the majority of the people. Church bodies are now considering ways in which they can cooperate in achieving those national social welfare goals which are consistent with the goals of the church. The Ecumenical Council and the Roman Catholic Church in Cuba recently identified evangelism as their primary task for the foreseeable future.

Cuban Christians are optimistic about their relationship with the government because of a recent softening of government policy towards the church. President Castro has indicated a desire to experiment in cooperation with the 50 religious denominations in Cuba. At the same time the government actively maintains the freedom of people to have no religion. Even given this recent period of rapprochement between the church and state restrictions still remain for Christians. Study and worship sessions can be held only in church buildings and public proselytizing is not allowed, nor is the distribution of religious periodicals or broadcasting. Chaplains are not appointed to the armed forces, prisons, schools or hospitals, although ministers can visit these institutions upon the personal request of a resident or patient. Recent exemptions have been made to this rule, however, and the hope is that more openness will be displayed in the future. Christian Cubans covet our prayers that this new cooperation might continue and that they might be wise as they seek ways to use this openness to carry out God's will in their situation.

There is still a considerable mystique in North America about Cuba. It is, after all, a communist state practically on our doorstep, and recent history reminds us of the dangers of the Cuban missile crisis when American anti-communist sentiment was focussed on Cuba. Despite initial misgivings about freedom of movement we were allowed to move about without any supervision at those times when we were not following the events on our itinerary. The only time that I personally was made aware of guards was when we met Fidel Castro, and the afternoon when three guards came to my aid and were down on their knees looking for a key that I had dropped down a grate in the street!

Education is taken very seriously in Cuba. We visited the Lenin Technical School where students ranging in age from five to 20 years receive training. The top students from all of Cuba go there and must maintain an 87% average in order to stay enrolled there. On the Island of Youth (where the scenery is breathtakingly beautiful), there are fifteen international schools. Teachers and students from other countries come here to study and to learn from the Cuban experience. Much care is taken to ensure that the students retain their own cultural identity during their interaction with their Cuban hosts and with the other nationalities represented there. While on the Island we visited several factories and I had the opportunity to see a banana tree in blossom for the first time.

Cuba is not much further away than Florida. Canadians face no restrictions on entry, other than the possession of a valid passport. Rather than hearing about what Cuba is like from someone else, it is well worth the trip to see it for yourself. But to really see Cuba you will have to tear yourself away from the beautiful beaches and take sidetrips to cities and towns where you will be able to meet ordinary

Cubans who will tell you about their country as they experience it.

A visit of one week does not make anyone an expert on any country, regardless of how many places were visited and how many people were met, but it does help to open doors of understanding and it does make a start at building a relationship for the future. This was the hope of our Church's Ecumenical Relations Committee in participating in this delegation. We have put ourselves back in touch with the Presbyterian Church in Cuba and with the broader Christian community there. In solidarity with one another we can continue our growth in faith.

If you are interested in knowing more about my trip I will be glad to answer written questions, or will visit with study groups. It was an honour for me to represent our Church, and I thank God that I had this opportunity to see first-hand some of the life and witness of the Church in Cuba.

Karen may be contacted at 191 West River Road, Cambridge, Ontario N1S 2Z9. Phone (519) 622-3875.

Maturity

Maturity is the ability to control anger and settle differences without violence or destruction.

Maturity is patience. It is the willingness to pass up immediate pleasure in favor of the long-term gain.

Maturity is perseverance, the ability to sweat out a project or a situation in spite of heavy opposition and discouraging setbacks.

Maturity is the capacity to face unpleasantness and frustration, discomfort and defeat, without complaint or collapse.

Maturity is humility. It is being big enough to say, "I was wrong." And, when right, the mature person need not experience the satisfaction of saying, "I told you so."

Maturity is the ability to make a decision *and* stand by it. The immature spend their lives exploring endless possibilities, then they do nothing.

Maturity means dependability, keeping one's word, coming through in a crisis. The immature are masters of the alibi. They are the confused and disorganized. Their lives are a maze of good intentions that somehow never seem to materialize.

Maturity is the art of living in peace with that which we cannot change.

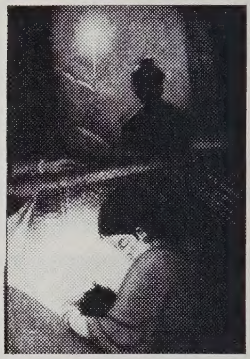
Author unknown

Nine Meditations from Isaiah

compiled by Andrew Faiz

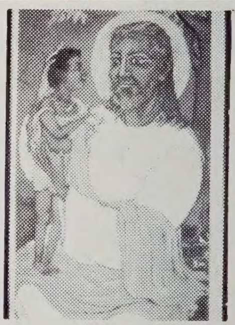
The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them. Isaiah 9:2

For a child will be born to us, a son will be given to us; and the government will rest on his shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. Isaiah 9:6



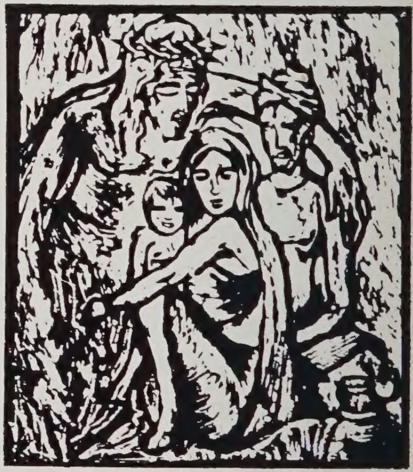
1. **The Nativity** by Frank Wesley

"Behold, God is my salvation, I will trust and not be afraid; for the Lord God is my strength and song, and he has become my salvation." Therefore you will joyously draw water from the springs of salvation. And in that day you will say, "Give thanks to the Lord, call on His name. Make known His deeds among the peoples; make them remember that His name is exalted." Isaiah 12:2-4

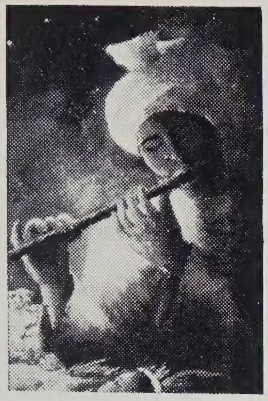


2. **Faith Befriended** by Vinayak S. Masoji

Say to those with anxious heart "Take courage, fear not. Behold, your God will come with vengeance; the recompense of God will come, but He will save you." Then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the dumb will shout for joy. For waters will break forth in the wilderness and streams in the Arabah. And the scorched land will become a pool, and the thirsty ground springs of water; in the haunt of jackals, its resting place, grass *becomes* reeds and rushes. And a highway will be there, a roadway, and it will be called "the highway of holiness." The unclean will not travel on it, but it will be for him who walks the way, and fools will not wander on it. Isaiah 35:4-8

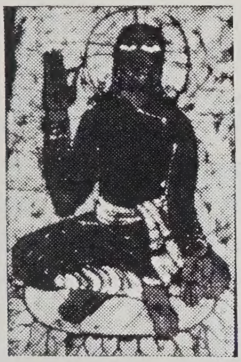


3. **Christ Among the Refugees** by P. Solomon Raj



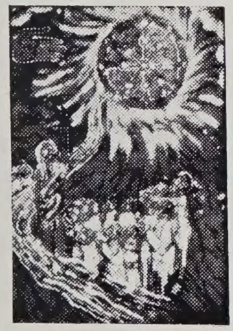
4. **Shepherd Boy with Flute**
by Joseph Scott

How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, *and* says to Zion, "Your God reigns!" Listen! Your watchmen lift up *their* voices, They shout joyfully together; for they will see with their own eyes when the Lord restores Zion. Break forth, shout joyfully together, you waste places of Jerusalem; for the Lord has comforted His people, He has redeemed Jerusalem. The Lord has bared His holy arm in the sight of all the nations; that all the ends of the earth may see the salvation of our God. Isaiah 52:7-10



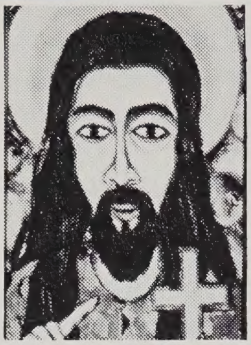
5. **Jesus the Teacher**
by P. Solomon Raj

"For you will spread abroad to the right and to the left. And your descendants will possess nations, and they will resettle the desolate cities. Fear not, for you will not be put to shame; neither feel humiliated, for you will not be disgraced; but you will forget the shame of your youth, and the reproach of your widowhood you will remember no more. For your husband is your Maker, whose name is the Lord of hosts; and your Redeemer is the Holy One of Israel, who is called the God of all the earth." Isaiah 54:3-5



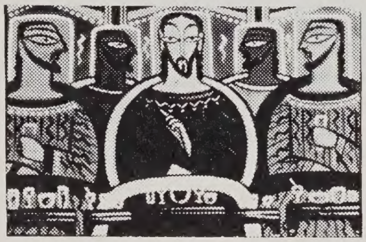
6. **The Chariot Wheel of God**
by P. Solomon Raj

Do not be angry beyond measure, O Lord, neither remember iniquity forever; behold, look now, all of us are Thy people. Thy holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation. Our holy and beautiful house, where our fathers praised Thee, has been burned *by* fire; and all our precious things have become a ruin. Wilt Thou restrain Thyself at these things, O Lord? Wilt Thou keep silent and afflict us beyond measure? Isaiah 64:9-12



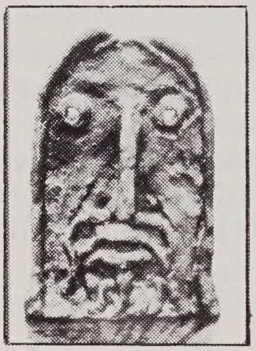
7. **Christ** by Richard Gabriel

"I, even I, am the Lord; and there is no saviour besides Me. It is I who have declared and saved and proclaimed, and there was no strange god among you; so you are My witnesses," declares the Lord, "and I am God. Even from eternity I am He; and there is none who can deliver out of My hand; I act and who can reverse it?" Isaiah 43:11-13



8. **The Last Supper** by Jamini Roy

And the Lord of hosts will prepare a lavish banquet for all peoples on this mountain; a banquet of aged wine, choice pieces with marrow, and refined, aged wine. And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations. He will swallow up death for all time, and the Lord God will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; for the Lord has spoken. Isaiah 25:6-8



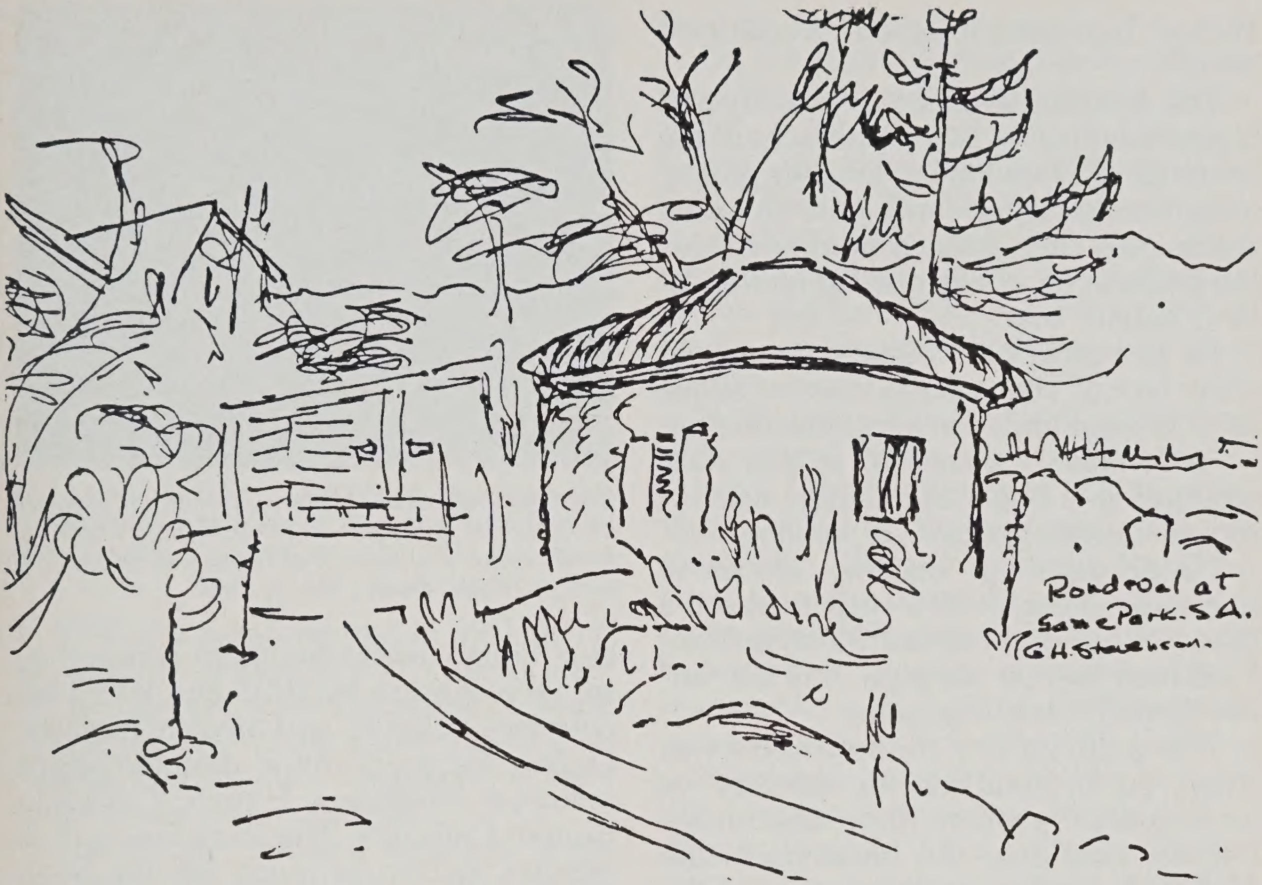
9. **Sorrow of Christ** by K.C.S. Paniker

"For behold, I create new heavens and a new earth; and the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing, and her people *for* gladness. I will also rejoice in Jerusalem, and be glad in My people; and there will no longer be heard in her the voice of weeping and the sound of crying." Isaiah 65:17-19

The pictures on pages 8 to 10 are taken from the filmstrip "Christ Across Cultures" available for $21.50 plus postage and handling from the WMS Book Room, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

SPIRIT
STRUGGLE
ASIA
GREEN FIELDS

MISSION STUDY 1986-87


Rondavel at
Game Park. S.A.
G.H. Stevenson.

Lesotho – A Mountain Kingdom

by Grace Hope Stevenson

Here is the conclusion of Grace Stevenson's account of her travels in Lesotho. Listed in "Who's Who of American Women 1972-73" as "social worker, writer, artist", Grace is now retired and spends her time writing and sketching in her home, a renovated schoolhouse, in Doylestown, Pennsylvania. She is active in her local Episcopalian Church.

Next day we set off with a lunch, taking the road which led out of Maseru into the surrounding country. In the city I was impressed by the smartly dressed, very tall policemen who were directing traffic. There were few cars. Most of the people were women on foot, hurrying to the market, the majority in simple western dress, several carrying large bundles on their heads. A few older folk were wrapped in colourful blankets. One woman wore a blanket on her back with a baby wrapped inside, in typical African fashion. At least fifty percent of the men work in the South African mines.

Outside the city cultivated fields sloped up to the bare rocky hills. There were few trees. After a few miles we came to a crossroads. "Roma is in that direction," said Faith, pointing along the paved highway. "That is the site of the University of Botswana, Lesotho and Swaziland where

Bishop Tutu used to teach. We turn off here."

The unpaved road led us into dry and rocky country as we approached the mountains. From time to time we passed a man on horseback and, passing below precipitous cliffs, I saw a herd boy looking down at us, sheep grazing on the flat land behind him.

As we came closer to the mountain the sheer face of Thaba Bosiu towered above us. The road ended at a round stone hut — a rondeval, where an elderly man wrapped in a bright red blanket with intricate designs greeted us, smiling.

"Good morning," said he, "My name is Khotso (Peace). You wish to see the grave of our great leader Moshoeshoe? I will lead you up the path. It is not far." His English was very good.

The path up the mountainside was steep, but in about twenty minutes we were at the top where there was a magnificent view over the lowlands to the Maluti Mountains, and the peaks of the Drakenburg beyond. Since the level tableland stretched away for a considerable distance I could well understand how cattle, sheep and people might take refuge here.

Khotso took us up to Moshoeshoe's grave, and to the remains of the stone enclosure where the chief used to hold court. "In this place our greatly honoured leader met with the British great, and here too he talked to the missionaries," he told us. "Our great leader wanted peace in the land and he knew that only the law of God could bring that. So he asked the mission people to come here and teach us. They are still here."

"To me," said Faith, "the most remarkable thing about Moshoeshoe was that back in 1832 he decided that his country needed missionaries, and though he knew none, he asked a half-breed hunter who arrived by chance to find some. Adam Krotz, a recent convert felt it was his Christian duty to fulfill the chief's request. Eventually he told the Paris Evangelical Mission Society of the chief's need, and though new to Southern Africa, they set up a mission by 1833 and later built churches, schools, and medical facilities. During the years, other denominations followed: Anglicans, French, Canadian Roman Catholics. The Paris Evangelical Mission, said to be much like the Scottish Presbyterians, is now the Lesotho Evangelical Mission. Bishop Tutu, now Bishop of Johannesburg, was at one time Anglican Bishop of Lesotho. It is said that eighty percent of the Basotho are Christians."

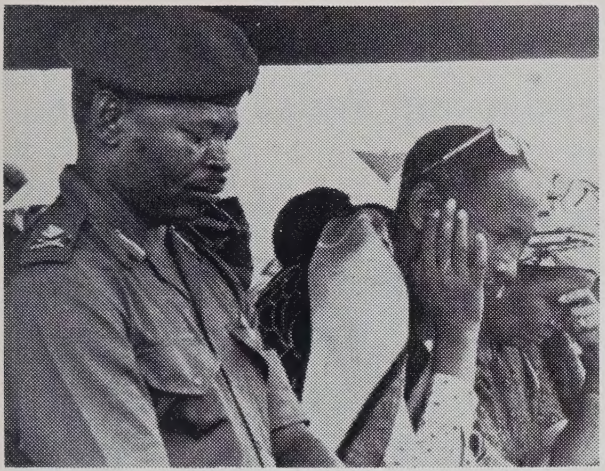
The Chairman of the Military Council and Council of Ministers, Maj. Gen. J. M. Lekhanya and King Moshoeshoe II at Service of Peace and Reconciliation on Thaba-Bosiu, March 1986.

Photos by Don Edkins. Courtesy Christian Council of Lesotho.

I did some thinking as I looked out over those rock-strewn plains. Their leader had brought Christian missionaries into the country early in the 19th century, at a time when the Africa which surrounded them was not even peopled by the white man. I wondered how much that had to do with the independence and integrity of this native African kingdom, in the midst of white-ruled apartheid South Africa which considers the black person to be not even a member of the human race?

A few days later we took the road to Roma accompanied by a young man from Greece who taught at the university.

"Many years ago this was a Catholic mission school," he explained, "but it expanded as the need for advanced education became apparent to the Basotho.



Maj. Gen. Lekhanya and Their Majesties King Moshoeshoe II and Queen 'Mamohato in prayer for their country.

In 1945 it was established as the University College of Pius XII with courses leading to a degree at the University of South Africa. It became the University of Botswana, Lesotho and Swaziland in 1964 granting its own degrees."

The simple, modern buildings of the tree-shaded campus, surrounded by the rolling hills of the Roma valley seemed a remote and peaceful place for study. "Lesotho has technical and vocational schools, too," he explained, "and seven teachers' training colleges run by the various missions, with a subsidy from the government, also an agricultural college."

All too soon it was time to return home to work. Faith drove me to the Johannesport airport so that on the way we could visit one of South Africa's famous game reserves, Willen Pretorius. It has no lions or elephants, but peacocks woke us and came to the door of the rondeval where we spent the night. A friendly rhino looked us over as we drove through the gate to the extensive wilderness area. We were instructed not to get out of the car, but otherwise were left alone with the animals. Wildebeest and zebras galloped over the plains and into the woods, while a giraffe and her offspring strolled up the road just in front of us. Ostriches strutted daintily close by, allowing us to take their pictures. My hard feelings about Africaners were somewhat abated after that day at the game park.

On the return flight across the Atlantic my seat companion was a young Argentinian, a veterinarian who had gone to South Africa for further training in his field. "The South Africans have a fine understanding of animals," he said. "They treat them much, much better than the native blacks. They seem to think of blacks as being somehow less than human."

In the years since my visit, while most of Southern Africa has been in constant turmoil, Lesotho has been able to maintain its integrity, comparative calm and neutrality. This stems in large part, I believe, from the foresight of Moshoeshoe I who brought together diverse tribes with the common purpose of forging a stable community and inviting Christian missionaries to help in the process. Later, he wisely asked for assistance from Britain; but Lesotho was never colonialized. It may be said to have suffered "benign neglect" in this regard. Many Southern African nations which were colonialized and exploited, unfortunately equate Christianity with the despised European rule. In Lesotho for over 150 years now the Church has been teaching Christian principles and educating the people of the nation so that most of the leaders in the church and in education, medicine, agriculture, engineering and many other fields, are Basotho. That Lesotho considers itself at least 80% Christian, and is considered to have the highest degree of education in all of Africa is not surprising to me.

Even a military coup in February 1986 which removed the Prime Minister who had been in power for two decades, did not have the disastrous effect usually resulting from such coups. The greater control now in the hands of King Moshoeshoe II may enable him, like his illustrious ancestor, to use his native diplomacy — in his case augmented by study at Oxford — to improve his own nation as well as help other black nations to evolve.

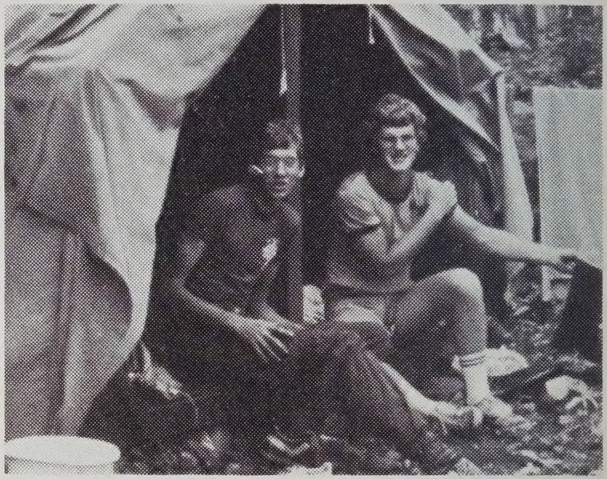
Camp Celebrates 25 Years!

by Jack Cooper and Penny S. Steele

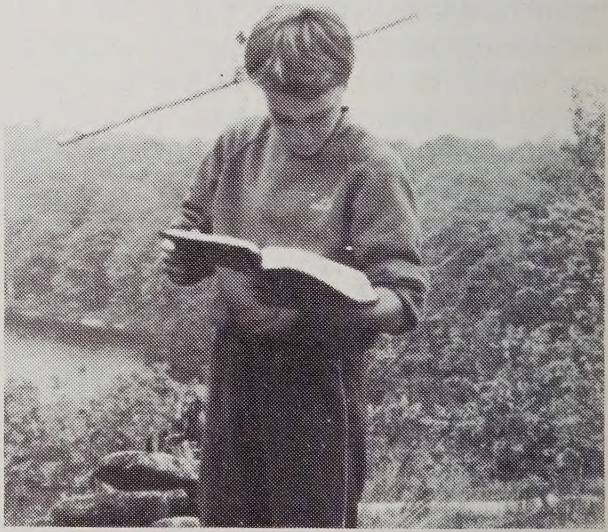
CAMP IONA
BALA ONTARIO
POC 1A0

The past twenty-five years have seen a tremendous change in our lives with the influences of politics, economics and the technological age, but one spot on earth has remained relatively unchanged. That little spot, given the name of Iona those many years ago, sits on Hart Lake in the heart of the Muskoka Region. This year Iona celebrates a monumental moment in its history, the passing of a quarter century of fun, friends, fellowship, and pushing into the future full of the enthusiasm that founded the camp.

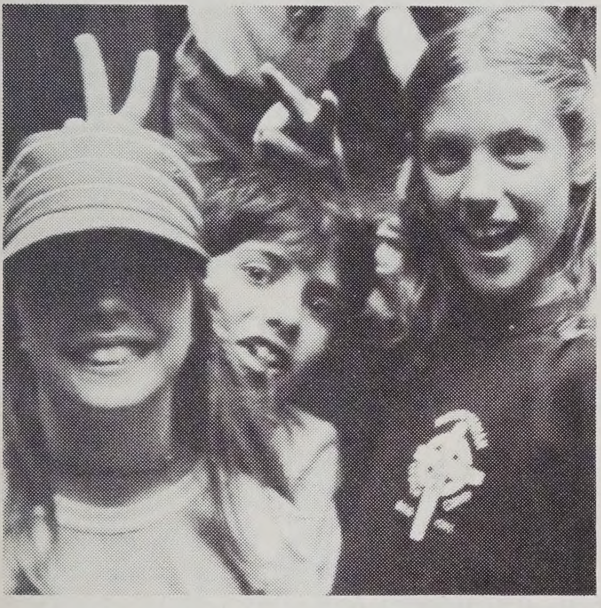
The origins of Camp Iona arose from the dreams and actions of the Christian Education Committee of the Synod of Toronto-Kingston. In 1958 this committee reported to the Synod meeting at Knox Church, Toronto, that "it would be in the best interests of this Synod to have a second camp within the bounds of the Synod and (it) had formed a new committee to search for one." The committee members, Revs. Grant Muir, Donald Collier and Jack Cooper began a longstanding commitment to the establishment of a wilderness-type camp.



The desirable wilderness setting had to have a few requirements, namely, that the site be accessible by road yet suitable for a wilderness setting and wilderness canoe trips, as well as having a safe bathing area. The committee's choice out of a number of parcels of land available through the Ontario Department of Lands and Forests was ten acres in size, with a 600-foot frontage on Rock Lake, eight miles north of Huntsville and less than a mile east of Highway 11. Since it met all the criteria the Synod approved the $25.00 rental fee for an experimental season of camping and an application was written.



When the Rev. Cooper did not receive any word that winter from the Department he made a trip to the Department's office in Toronto to pursue the matter. What he found was a very embarrassed staff who explained that a Roman Catholic cottager on Rock Lake had objected in strong terms to a Presbyterian group establishing a youth camp on the lake. The Department, not let off the hook so easily by the committee, was asked to provide a better site since they had not held up their end of the bargain.



Of the two alternate sites presented, the site on Hart Lake was unanimously accepted by the committee. It was accessible to the wilderness areas of the Moon and Musquash Rivers as well as to hydro and telephone, and had a safe swimming area. To sweeten the deal they agreed to give us a 600-foot frontage on each side of the lake — in essence two parcels of land.

With the site settled the committee members struggled to express the goal and purpose of such a camp. It was thought that it might emulate the Community on the island of Iona in Scotland which sought to combine work and worship in the daily experience of the community. This agreed to, they considered naming the site Iona Camp, which sounded more like a statement than a name (I-own-a-camp). By turning it around, however, the difficulty disappeared.

The 1961 Synod approved the name Camp Iona, but not without opposition. There was an amendment to the effect that "the camp be named McDowell to honour a pioneer minister". The amendment was defeated, and the name Camp Iona was established.

In 1962 a Senior High Camp was held with 23 attending, and a Senior Girl's with 29 campers. The camp then became fully established with the forming of a Camp Iona committee and the writing of a constitution presented to the 1963 Synod meeting in Trinity Church, Willowdale.

The dedication of the camp on June 23rd was "piped" in by none other than the Rev. Grant Muir, one of the three men instrumental in establishing the camp. At the service the Rev. Jack Cooper narrated the steps taken to establish the camp, outlining the philosophy of Iona.

And so Camp Iona had its birth 25 years ago. In celebration of God's blessings to all who have camped, worked or visited Iona a 25-Year Reunion is being held at the camp this summer, the 14th-16th of August with the majority of events occurring on Saturday the 15th. Come and celebrate with us the unique experience that Iona is. Come for the day or stay all weekend.

Camp Iona
25th Anniversary Celebrations
August 14th, 15th, 16th, 1987

Reunion Registrar: Anne Sinclair, R.R. #6, Orangeville, Ontario, L9W 2Y9 (519) 941-4330.

"Lord, I Want To Be A Clown"

by Joanne Watson

I want to be a clown, Lord!
I want to make people laugh, children giggle, and old folks play.
I want to see gnarled fingers making webs from childhood memories, catch a balloon.
I want to pitch a magic baseball so that an old-timer can feel the magic "kerplunk" in a catcher's mitt.
Let Me:

- touch softly, a young child, so that shy bewilderment becomes a smile!
- bring love to those without love and hope to those without hope.
- carry your helium of lightness to those who walk with heaviness.
- invade the pressures of the weary with nonsense.
- hug those who need some warmth.
- encourage each person to encircle another until . . .

Lord I pray for a sense of humour that I may laugh at my fumbles. May I laugh with others never at them.
Maybe I could be funny, Lord, but most of all let ME be a clown with love.
Lord, I want to be a clown!

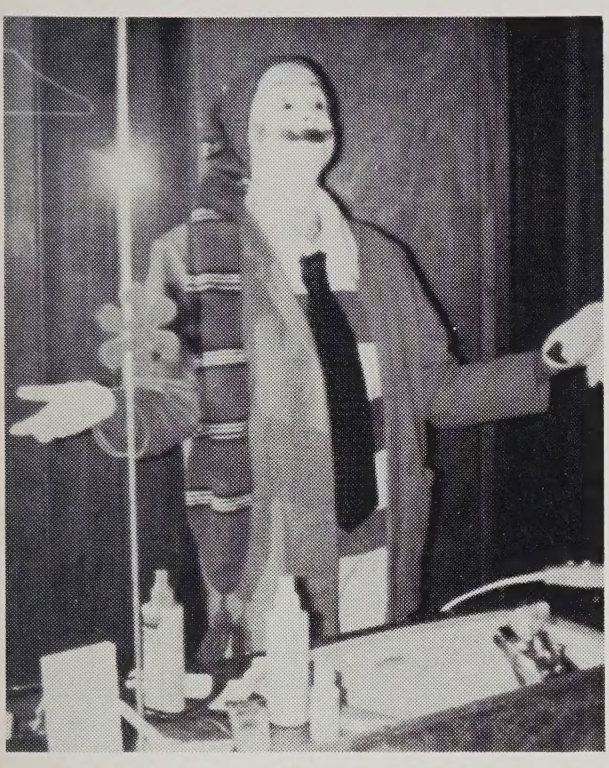
Adapted from Triennium

Photos: Heather Watson

I want to be a clown. I am full of awe and frightened too. Do I have enough faith and is it the right kind? What will I wear? What will my clown name be? Do I have to act in a way that is unnatural for me? Will I have a new personality? What will it be like, watching the world from behind my mask?

I will choose the name "PEEP" because it is spelled the same way backwards. That is what we are supposed to be, isn't it? Upside down, back to front, showing our foolishness for His sake. The name suggests a "fly on the wall" approach, peeping at people's inner selves — not to pry or criticize but to release them into joy.

I will wear my husband's big green jacket (green for growth) and my white soccer pants rolled up (they will still fit me I hope!); green tartan socks and a huge tie made from an old piece of polka-dot material I never used. My long striped



toque will do for my head until I get a proper green wig. *This is all experimental, Lord, and I'm not so sure it will work out.*

They say that a white face is a sign of death. A clown dies to all the wrong inside as he puts on the white. I put on silence as I become "PEEP". My wet sponge, powder, foundation cream and tissues are part of my essential needs along with the white, black outline, and colour. I draw a simple daisy on my left cheek to signify His resurrection and a musical note under the red dot (sign of a Christian clown) on my right cheek. Black cross on my eyelids.

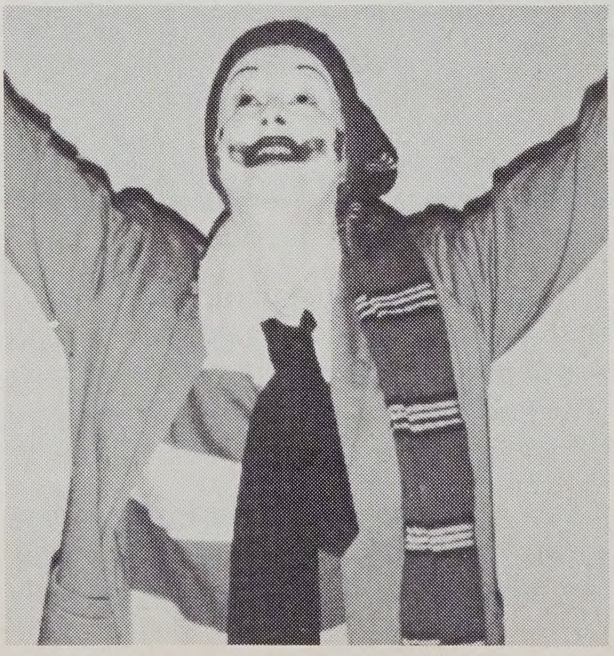
Am I ready now, Lord? I feel lonely on this journey. Perhaps You could help me find another clown. We could become 'one body' working together. For today I must cope, take one step, stop worrying about negative reactions, and get my heart ready. If I kneel with my hands raised, people will know of my reverence, won't they?

I can take up my giant pencil, made from an empty roll of wrap and a cone without the ice cream. I will write 'sins' on this newsprint and then tear it up in His forgiveness. I could let 'loneliness' get lost under the carpet once I have found God as my friend. I could pass out nails to remind people of Jesus' death or pop popcorn to show the explosion of possibilities when we live in God's power.

Be childlike, that is another key. Hold my teddy bear tightly, hide my shyness behind the lecturn. Cry giant tears, show my clumsiness, wait to be invited to take part. Holding my palm near my heart and patting my chest quickly will signify my heart beating and feeling. Pointing upward brings thoughts of God's supremacy. Wrapping myself with my arms crossed means love. I hope they will understand.

I sit here alone waiting for the moment. *Am I doing this to draw attention to myself or to You, Lord? Can humility and exuberance walk hand in hand? Can I mix the joy and pain of these people in my giant mug, stir it with love, and drink it with caring?*

The music starts. I take one step, two. Someone is smiling. A frown disappears. Heads are stretching. A child is coming towards "PEEP", jumping and clapping his hands. Strange and wonderful things are happening quite separate from Joanne. "PEEP" is thinking, is aware, is using every exaggerated skill in her intuitive shopping bag. "PEEP" is having fun. Thank You, Lord.



In Memoriam

Beryl MacLean Millar Hunter

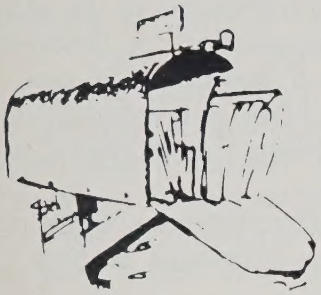
Beryl M. Millar was born at Ellerslie, P.E.I. where she obtained her public school education. She afterwards went to Prince of Wales College, Charlottetown and was later employed in the Civil Service in Ottawa.

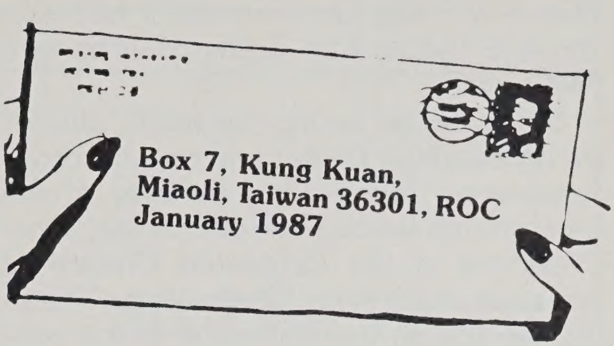
Beryl graduated from the Presbyterian Missionary and Deaconess Training School (now Ewart College, Toronto) in 1954. During her training she spent two summers in Mission Fields in Canada; travelled across northern Ontario and western Canada in a van, visiting Reserves served by the Presbyterian Church, and conducted a survey in Dartmouth, Nova Scotia establishing the need for a congregation there. Upon her graduation she was appointed to work among Native People at Shoal Lake Reserve, Kenora, Ontario and pioneered a day school for Junior Grades there. Native People named her 'Little Prayer Girl'.

Beryl and Douglas Hunter were married in 1958 and moved shortly thereafter to Morewood, Ontario. Beryl served as a Sunday School Teacher, Superintendent, Leader of Explorers and COC, and was an elder of Morewood Presbyterian Church. She was an Honorary Life Member of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, held office as President of the Morewood Women's Missionary Society and served four years as President of the Brockville Presbyterial. Beryl was involved in community and school activities and will be greatly missed by all whose lives she touched.

She passed away on February 21st, 1987 at her home. A Worship Service of Joy and Thanksgiving was held at Morewood Presbyterian Church and the Rev. Bert de Bruijn officiated. The sermon was based on Isaiah Chapter 35 'The Highway of Holiness' and Rev. de Bruijn noted that Beryl walked that highway in wholehearted service to her Lord.

Dear friends,





Box 7, Kung Kuan,
Miaoli, Taiwan 36301, ROC
January 1987

In our last letter we told you the story of Mr. Chi in the Tung-lo church. We praise God that in early December he was baptized. When we remember his opposition to Christianity 10 months ago, and see the scars on his hands and legs from the tragic fire he caused, but now see him as a new man in Jesus Christ with all his sins forgiven, we praise God for His grace and mercy. As Mr. Chi professed his faith publicly for the first time, we sensed a new joy in him. God has revealed His glory and love to him and his whole family.

One week before his baptism, the local evangelist had asked Mr. Chi's parents for their approval. His mother shared how moved she was by her daughter-in-law's love and faithfulness since becoming a Christian herself last March. She said, "After the crime my son committed, any other woman would have taken the children and run out on my son, my husband and me. Even my son's life has changed so much since meeting you Christians. Yes, he can become a Christian if he wants to."

One week before Christmas, Mr. Chi went to prison to begin his five-year prison term. What a trial for him and his family. Please pray that God will strengthen their faith daily as they learn to lean on Him for help and comfort. And pray, too, for the small church in Tung-lo as they continue to minister to the Chi's.

Paul's English class in Tung-lo continues to be blessed by God. Laura and Lilly come to church quite regularly now and enjoy participating in the life of the congregation. They are joined by others. Each of our friends are not only progressing in their English, but are growing in their understanding of God and His love for them. At New Year's they and six others from a shoe factory which John Dzen and Paul have visited, joined us at our home for a mixed buffet of Western and Chinese food. Everyone had a wonderful time! After dinner we sang some Christian mountain songs, and then we chatted about God and our relationships with Him. For some it was the first time to hear the Gospel, while others said that it is becoming clearer to them each time we meet. Please pray for these friends of ours, that they will come to behold the glory of God in their own lives and some day soon join us in glorifying the Lord. Continue to pray for John Dzen and his family as they faithfully proclaim the Good News in Tung-lo.

Paul is really excited about the Hakka Bible translation. Together with the work in Tung-lo, it is one of his most fulfilling tasks. The work itself is very exacting and requires a great deal of concentration. In mid-December we completed the final reading of the printer's proof copy of Mark . . . it will be printed and distributed to the Hakka churches, probably before February. Please pray that the congregations will receive this gift of God's grace with praise and thanksgiving. Continue to pray also that the Holy Spirit will give wisdom and direction to Paul and the other translators, especially Pang

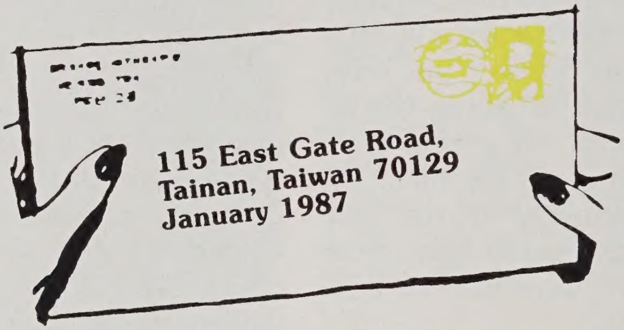
Det-shiu. They are now about half way through the second drafts of John and Matthew.

Since we last wrote, our family attended an excellent retreat and research conference on the healing ministry of the local church led by Dr. Robert Wise, Vice-President of the Reformed Church of America. At a very "Presbyterian" healing service on the last night of the conference, over 50 people experienced either inner healing or relief from physical ailments. We also enjoyed meeting a tour group of Canadian Presbyterians, led by Murray Garvin of the Board of World Mission.

At Christmas we joined our good friends the Longs in Hsin-chu. Andrew and Peter have a wonderful time playing with their daughters, Elizabeth and Rebecca. At the end of June 1987, we will become their neighbours as we move to Hsin-chu in preparation for Andrew's schooling. He will begin grade one in September at the Hsin-chu International School on the Philips Electronics Company compound.

We thank God for each one of you and your support of our mission among the Hakka.

Yours in Christ,
Paul, Mary Beth,
Andrew and Peter.



115 East Gate Road,
Tainan, Taiwan 70129
January 1987

Today is Epiphany, the celebration of God revealing Himself to the Gentiles, the Wise Men from the East. That day takes on added significance for us each year since by being in Taiwan we have a part in sharing the Gospel with other people from the East.

Christmas was a very special time for us. Our home has never looked so pretty. It was filled with cards from overseas, and on Christmas Eve and Christmas Day with people from close by. Just before New Year, Robert, Stephanie and I went on an overnight camping trip — tent and charcoal and sleeping bags and all. New Year's weekend we had a happy time with the McLeans, Joy Randall, the Haslups and Jenny Liu who have all been on Cursillo weekends, and Simon Barrington, a short-term missionary, from Wales. The times of sharing, praying, singing, Communion, meals and laughter in our home were very refreshing.

It was great to see so many friends and relatives during last summer's furlough. Life, since getting back, has been close to hectic too often. Two new short-term missionary couples and a single man have needed the usual fairly large amount of time and help settling in. Robert and Stephanie's homework load has been heavy and so Marilyn's has been, too. I'm teaching New Testament Introduction to university graduates for the first time which has meant considerable work to reshaping the course. There has also been work on the Worship Committee since I am the only active member with previous experience on it.

We are all well. Robert, now a teenager with a changed voice, is growing fast. Stephanie is growing fast, too, and is enjoying learning to play the clarinet. Both of them very much miss having children their own age on campus with whom they can play.

Thank you very much for praying for Go Ho-jin who had meningitis. He is much better. He still tires fairly easily, but is back to school and should be able to graduate in June.

Dr. Kao has been chosen by a Taiwanese foundation in the U.S.A. to receive one of their three annual awards for service to Taiwan. As is so typical of him, when he received the U.S. $10,000, he asked the General Assembly office to see that it was shared among the 170 tribal pastors who receive as little as $80.00 per month in stipends from their churches.

Dr. Chang, our new principal, has had a strenuous autumn with many difficult decisions and changes. Three fairly senior-ranking people were asked to leave; the Board brought in a new salary scale which caused considerable unhappiness, and the College is deeply in the red financially. These problems are all being sorted out, but it takes time.

We give thanks for some able new staff: Rev. Tong Tsun-nan in Biblical Studies, Elder Lin Wen-chen as acting head of the Music Department, and Rev. Wu Wen as chaplain. The latter two both served time in prison after the 1979 Kaohsiung Incident.

Thank you for your continuing friendship and interest in us, in the College, the Church and the Council in which we serve; and for your continuing prayers.

With our love,
Ted and Marilyn.

Eighth Annual
Social Justice Institute
Education Building
University of Alberta
Edmonton, Alberta
June 28-July 3, 1987

An ecumenical event for people of faith committed to social justice. Contact:

Registrar: SOCIAL JUSTICE INSTITUTE
11111-57 Avenue
Edmonton, Alberta T6H 0Z6
(403) 434-8955 or 420-1306

In The World - BWM News

CANADA

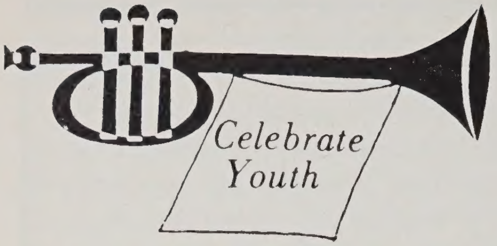
Seamen visiting the Port of Vancouver are ministered to through an ecumenical ministry in which the Presbytery of Westminster participates, supported by a grant from the Board of World Mission. The Presbyterian missionary is the Rev. **Paul C.C. Tong**.

Conrad Dutchin has been appointed as Coordinator for Refugees and Undocumented Immigrants within the Board of World Mission. Conrad is a native of Guyana, lived for a number of years in Guyana, England and now in Canada. He is an elder of St. Andrew's Presbyterian Church, King Street, Toronto. He has had experience as a para-legal in specialist immigration law practice and with a firm of barristers and solicitors in immigration and refugee law.

CANADA — JAPAN

Word has been received from Dr. Donald Corbett, principal of Knox College, that the honorary degrees of Doctor of Divinity will be conferred on the Rev. **Jack** and Mrs. **Beth McIntosh** at this year's convocation.

In a telephone call to Glen Davis February 11, Mr. McIntosh stated that his Presbytery and other support groups in the area have decided to initiate a court case against the Ministry of Justice of the Government of Japan re the fingerprinting law. This could take up to three years.

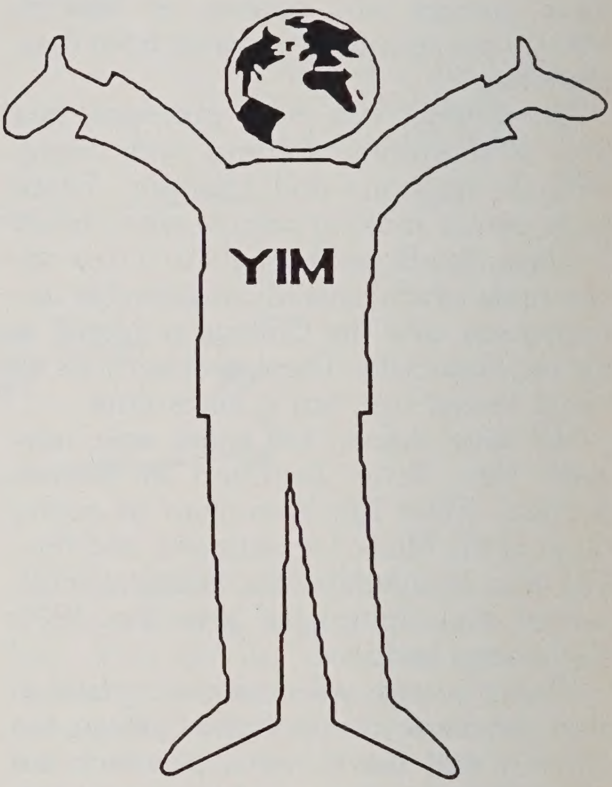


YOUTH IN MISSION

"Youth In Mission" is a new program of the Presbyterian Church in Canada. Supported by the Board of World Mission, the work of YIM will prove to be beneficial to the entire church. It's goal is threefold: to encourage the establishment of short-term self-supporting mission projects; to find capable, independent people between the ages of 16 and 29 who are looking for an opportunity for Christian service; and to match and bring together these projects and young volunteers to their mutual benefit.

For young people, it is an opportunity to travel to different parts of Canada, and become involved in communities and congregations where their enthusiasm and energy are needed. For congregations, it is an opportunity to accomplish projects that had been put off due to lack of money, time or commitment. For both it is a means to growth.

This summer Youth In Mission hopes to launch several projects across Canada. Your help is needed to make this possible. If you know of any young people or any potential projects for young people please let them know about Youth In Mission and have them write to: Youth In Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.



1986-87 Offering Project Report

Reports are now coming in of many interesting activities and events held by children's and youth groups to help raise the money for "Motorcycles for India".

Congregations and Presbyteries are also seeing these projects as a way of becoming involved in the mission of the church and opportunities for helping other Christians around the world.

We would remind you that the *closing date* for receiving money for the "Motorcycles for India" project is *June 30th, 1987*. After that date any monies received will be given to our next *project for 1987-88:* "Special Ministries With Children and Youth" through

- Tyndale House, Montreal, Quebec
- Huron Feathers, Sauble Beach, Ontario
- Kenora Fellowship Centre, Kenora, Ontario
- Armagh, Mississauga, Ontario
- Korean Church in Japan.

All contributions should be sent to:
The Women's Missionary Society (WD),
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Make all cheques or money orders payable to "The Women's Missionary Society (W.D.)".

Certificate of Recognition

Paula Arbour, St. Matthew's, Sarnia, Ont.
Karen Atkinson, St. Paul's, Prince Albert, Sask.
Julie Brunjes, Thornhill, Ont.
Judy Edward, St. Paul's, Thornbury, Ont.
Laurie K. Flasko, Chippawa, Ont.
Heather Garvin, Knox, Port Alberni, B.C.
Joan Grant, Edmonton, Alta.
Lisa Hughes, Melbourne, Que.
Tara Hughes, Melbourne, Que.
Leslie Jackson, New Westminster, B.C.
Laura Johnson, Chippawa, Ont.
Susan Kerr, Thornhill, Ont.
Debra Kinnee, New Westminster, B.C.
Robyn Krofcherk, St. Paul's, Prince Albert, Sask.
Heather McCurdie, Ottawa, Ont.
Kathy Mercer, Peterborough, Ont.
Tena Mulvihill, Ottawa, Ont.
Tonya Niemetz, St. Paul's, Prince Albert, Sask.
Sara Norwood, St. Andrew's, Southampton, Ont.
Susan Opie, Drummond Hill, Niagara Falls, Ont.
Connie Parry, Peterborough, Ont.
Deanna Peterson, Drummond Hill, Niagara Falls, Ont.
Jennifer Secord, Ottawa, Ont.
Vickie Snow, Ottawa, Ont.
Roger Stephens, Edmonton, Alta.
Eleanor VanGunst, Knox, Red Deer, Alta.
Karla Van Kooten, Knox, Port Alberni, B.C.

NEWS

MORATORIUM URGED ON CONVERTING HINDUS

PANAJI — Indian President Zail Singh has urged Christian missionaries to declare a "self-imposed moratorium" on efforts to convert Hindus. He made his appeal while attending a cornerstone laying for a church-sponsored "children's village" here. Singh said there is enough for church people to do "in terms of service to the country's poor and destitute. That is where God lives." Most Indians are Hindus; some Hindu groups have increasingly demanded a government ban on conversions. (EPS)

RELAXATION SEEN ON POSTAL RATES

OTTAWA — A new parliamentary report recommends that church publications continue to receive preferential postal rates. The report comes on the heels of moves by the government's post and communications department to change the policy, by refusing to renew the preferential-rate mailing permits of several publications. The post office is under pressure to reduce its deficit, which runs to 200 million Canadian dollars a year. (EPS)

CAMEROON CHURCH CELEBRATES CENTENNIAL

GENEVA (RPS) — On the 23rd of December 1886, the first German missionaries, Rev. Gottlieb Munz and his wife; the Rev. Christian Dilger; the Rev. Johannes Bizer and the Rev. Friederich Becher, arrived in Douala and began the Basel Mission in Cameroon. About 70 years later, sufficient ground work had been laid for the Cameroonians to take over, and in November 1957, the Basel Mission Church gave birth to the Presbyterian Church in the Cameroon.

Today, the Church has a membership of nearly 300,000, with its leadership firmly in the hands of the Cameroon Presbyterians. However, the Basel Mission remains its primary fraternal partner and continues to provide the Presbyterian Church in Cameroon with vital support.

The Church's evangelistic thrust believes in the redemption of the whole human being. Consequently, there are ministries in education, medical services, rural training, particularly agricultural training, handicraft centres, youth centres, and bookshops. The Church also makes its own contribution towards national reconstruction. A significant number of public leaders are graduates from the Church's schools, while its medical programs reach into the rural hinterlands of the country.

The week long celebration began on November 9th and ended on November 16th with open air divine services that drew people from all parts of the world.

PRESBYTERIANS PROTEST TORTURE

Toronto, March 17, 1987 — The Board of World Mission of The Presbyterian Church in Canada at its 1987 Annual General Meeting, held recently in Etobicoke, Ont., has taken action concerning the increasing rise of torture and the repression of human rights in the Republic of Korea.

The Church's concern has been heightened by the Jan. 14, 1987 death of Park, Jong Ch'ol, a student at Seoul National University who had been illegally detained for investigation, and had died under torture at the National Police Headquarters.

The Moderator and Chairman of the Human Rights Committee of the Presbyterian Church of Korea recently issued a statement expressing that Church's shock and anger over this incident, decrying the daily occurrence of the suppression of human rights and acts of torture, admonishing the government of the Republic of Korea to turn from such practices, and urging that all persons who have been illegally detained for investigation and those who have been imprisoned on false charges should be released immediately.

The Board of World Mission has communicated to the Moderator of the Presbyterian Church of Korea the prayerful support of The Presbyterian Church in Canada for himself and the Church he represents in the courageous stand they have taken through their statement on torture, especially in the light of the personal dangers they face as a result.

CHURCH LEADERS ASK 'NEW COVENANT' WITH NATIVES

TORONTO — Church leaders called for a "new covenant" with Canada's Native people. A letter signed by leaders of eight denominations including the Presbyterian Church in Canada was released at a meeting (5 February) of leaders of four major Canadian Native groups and representatives of Project North, an ecumenical church coalition. It is a "historic moment" for Canada, say the church leaders. They see talks between Native leaders and federal and provincial politicians scheduled for the end of next month as a chance for Canadians to rectify centuries of injustice. The church leaders say constitutional agreements should include the right of Native people to self-government, a land base, and recognition as distinct peoples. Treaties made during the late 19th century have been "misused and broken", the leaders say, calling attention to moral and spiritual dimensions of the issue. Clarke MacDonald, former moderator of the United Church of Canada, said the pastoral letter is not an attempt by church leaders to speak for Native people. "They can speak for themselves", he said. "We are here to be beside them, and to say we stand with you." (EPS)

PRIME MINISTER CHALLENGED TO NEW UNDERSTANDING OF JUSTICE

Victims have been largely left out of the justice system for years. Some police departments and courts now offer victim services. In a Brief to the Prime Minister the Church Council on Justice and Corrections (CCJC) is calling on the Government to go much further; namely, to give the whole criminal justice system the mandate to deal with the needs of both victims and offenders.

The Government is now reassessing the purpose of corrections (probation, prison and parole). The process is called the Correctional Law Review. Its first working paper, **Correctional Philosophy** states that the purpose of Corrections is to contribute to a "just, peaceful and safe society". CCJC is suggesting a biblical understanding of those words.

Rather than have a system which drives people apart and intensifies the hurt, CCJC is calling for a fundamental change of focus — one which empowers people to help one another. If "justice" and "peace" are concerned about healing the wounds which result from crime, the concerns of victims and offenders should be dealt with together. Sometimes this means that the two meet, in other cases it means that the same people deal with both.

God is equally concerned with all people whether victims or offenders.

Churches have done laudable work at ministering to prisoners. They have, however, not been as visibly active in standing with victims. As one victim put it, "It is easier to recruit volunteers to work with prisoners than to work with victims."

The challenge to the government is as much a challenge to churches to deal in a life-giving way with both victims and offenders.

For a copy of the brief, contact — The Church Council on Justice and Corrections, 507 Bank Street, OTTAWA, Ontario K2P 1Z5. Tel.# (613) 563-1688

wms highlights

PRESBYTERIAL NEWS

The Annual Meeting of **Brandon** Presbyterial was held at First Church, Brandon, Manitoba on February 18 beginning with a service and communion conducted by the Rev. Harvey Reichelt. Rev. Reichelt of Portage la Prairie, also installed the new officers later.

Instead of a camp this summer it was decided to have everyone try to attend Congress '87 in Winnipeg following the Council meeting.

Mrs. N. Turner conducted a workshop on the parable of the vineyard from Luke 20:9-18. Each group had to write up an account of the parable in modern day language as you would find it in the news today.

The Rev. Laverne Jacobs, minister of the Anglican Churches of Forest and the Kettle Point Indian Reserve, was guest speaker when the **Sarnia** Presbyterial met at St. James Church, Forest, on January 24th for the Annual Meeting chaired by the president, Mrs. Margaret Lester.

The speaker likened himself to the prophet Jonah who tried to run away from God. He thought that getting a good education would enable him to leave behind forever the reserve with all its problems. But God brought him back to Kettle Point where Mr. Jacobs is reaching out with Christ's love and compassion to those with drug and alcohol-related problems.

Special music was supplied by the St. James Trio.

In June, 1987 the WMS of St. James Presbyterian Church, Forest, will be celebrating 100 years of witness for Christ.

Lindsay Presbyterial held their Annual Meeting January 21 at St. Andrew's, Lindsay. The Theme was "The Light before us". Members of Presbytery joined with us for Holy Communion in the morning, then again during the afternoon session to hear guest speakers the Rev. and Mrs. Clarence McMullen from Batala, Punjab, India.

The title of Rev. McMullen's message was "Word of God in India". This took us on a journey over the years to the Modern Missionary Movement. Mrs. McMullen told of going with Medical Teams to the mountain people of the area, and of the Christian School there.

The 73rd Annual Meeting of **West Toronto** Presbyterial was held at Bonar Parkdale Church, on February 21st with Mrs. Eileen Parish opening the meeting.

Words of welcome were expressed by Mrs. Hazel Reed, wife of the Rev. Fred Reed, minister of Bonar Parkdale, who gave an inspiring message.

Group meetings took place — the leaders expressing the importance of the work in different fields such as Finance, Supply, Canteen, Historian, Press, Children and Adult, and others.

Organ music was supplied by Mr. Wally Thurston, organist of Bonar Parkdale. A solo was sung by Miss Marcelle Lambert.

Guest speaker for the afternoon was Doreen Morrison, who spoke on her work in India as a Public Health Nurse, as well as many other endeavours.

Mrs. Jean Lawrence presented an Honorary Membership to Miss Jessie Grant.

The installation of officers for 1987 was made by Nora Gorham, minister of Patterson Church.

Red Deer Presbyterial held their annual meeting February 9 at Memorial Church, Sylvan Lake. The theme was "New Frontiers in Mission".

The Rev. John Yoos gave the devotional based on Acts 8:26-40. He encouraged the "Phillip Technique" for witnessing. Be available; get acquainted with the presence of the Holy Spirit in your life; be obedient (so you recognize the door opening); wait for a proper opening (don't let your enthusiasm run ahead of your wisdom); be specific when the opportunity is given; and don't forget to follow-up. He ended by commenting that we are all called to the work of evangelists but may never be evangelists.

President Betty Brown welcomed special guests Helen Willis (Calgary), President of Alberta Synodical, and Anja Oostenbrink our newly appointed Area Educational Consultant.

Highlights of the day were two video presentations related to outreach. Sherin Meadows (Penhold) reported on the Youth Triennium held at Purdue, Indiana. She attended as a chaperone and her son was one of about 5000 youth attending.

The Rev. George Johnston, Superintendent of Missions, showed a video that he had prepared documenting the work of the Presbyterian Church in the north.

Annual reports were presented and Mrs. Willis officiated at the installation service for officers.

Highlighting the Annual meeting of **Quebec** Presbyterial, which was held in St. Andrew's Church on January 31, was the presence of Dr. Georgine Caldwell on furlough from the Taiwan Theological College. Roxianne Walker, Presbyterial President, conducted the meetings. Mrs. Isabell Beattie of Sherbrooke led in a very impressive Memorial service.

Following the noon luncheon an enjoyable time was spent as women from St. Paul's Church, Richmond, conducted some lively games.

In the afternoon, Dr. Caldwell spoke and showed slides depicting the work of our missionaries in Taiwan.

Elizabeth Kennedy, Synodical President, installed the officers for 1987.

Calgary-McLeod Presbyterial Annual Meeting was held at Centennial Church, Calgary on February 7th, the theme being "From Rainbows to Regeneration", and the text Timothy 1:5. Eighty-eight women were in attendance. Guest speaker was Mrs. Nancy Thunem who gave an enlightening talk about life in Taiwan yesterday and today, and also about her own Christian home life.

The **London** Presbyterial held their 73rd Annual Meeting at Knox Church, Kintyre, Ontario, January 15, attendance about 100. Theme "Signs of Commitment" "Prayer". The meeting opened with "Singspiration". Roll call was answered by a "quote" from the WMS Annual Report Book.

Guest speaker, Mrs. Karen Timbers from Galt, spoke in the morning Bible study on prayers and praying. Following lunch she spoke on "Experiments in Prayer" telling of the many ways and the many places in which one can talk to God in prayer. Mrs. Margaret Ford installed the officers for 1987.

The 72nd Annual Meeting of the **Hamilton** Presbyterial was held February 7 at St. John-St. Andrew Church in Hamilton.

President, Mrs. Wilma Butter welcomed everyone. Guest speaker, the Rev. T. M. Bailey spoke on very early Canadian Missionaries to the New Hebrides, their difficult work and many sacrifices, ending with the question to us, "Friends, is what we do today enough?"

Greetings were brought by Mrs. Jessie Rayner, President of the Hamilton and London Synodical.

After lunch, served by the women and men of the church, a Remembrance Service was led by Mrs. Bessie Coleman. To close out our Centennial Year activities, Holy Communion was led by the Rev. G. Fish.

The theme for the 21st Annual Meeting of **Brampton** Presbyterial held at St. Andrew's Church, Brampton, Ontario February 4th was "Mission For Today". One aspect of that "Mission" was the subject of an address by Lois Powrie, National Secretary for Children's and Teenage Work and the chairman of the Board of Armagh. Armagh is beginning a new phase of service where abused women and children can find housing for a longer time than the two or three weeks that is now available at Crisis Centres. In this way these women will have time to get retraining and to recover their self-confidence and self-respect in decent surroundings. Armagh which means "High Place" in Gaelic is a place to help people overcome despair, and to find a closer relationship with God.

Ottawa Presbyterial's Annual Meeting was held in Erskine Church on February 7. The theme: "Caring and Sharing" pervaded the day's proceedings. Dr. Ruth Whitehead, a University of Ottawa Professor, showed slides of a recent visit to Bangkok, Thailand, and to a Bible translator in a remote village on the Laos/Thailand border. Sandra Estabrooks shared thoughts on her work at Community House, Ottawa.

Mary MacKenzie installed the new executive for 1987.

LOCAL NEWS EVENTS

On February 20, a pleasant, informal party was held at the Good Samaritan Hospital, Edmonton, Alberta, honouring Miss **Isabel Taylor**, A.T.C.M., retired missionary, on her 78th birthday.

Among those present were: the Rev. George Johnston, Superintendent of Missions for the Synod of Alberta; the Rev. Dr. Ron Foubister, minister at Eastminster Church; Mrs. Mary Mills, Eastminster Presbyterian Record Secretary; and the Rev. Dr. R. L. Taylor, Isabel's brother, and Moderator of the 87th General Assembly in 1961.

On behalf of the Edmonton-Peace River Presbyterial, Mrs. Anne Rude, Glad Tidings Secretary, presented Isabel with a birthday cake and flowers.

Isabel obtained her diploma in music from the Toronto Conservatory in 1930. In 1931 the WMS sent her to Taiwan.

GAJ Photo

She served many years there both before and after World War II.

Isabel is a terrific conversationalist. She enjoys visitors. It is a thrill to hear of her time spent in Taiwan and Japan where she so faithfully served her Lord through the Women's Missionary Society.

Happy birthday Isabel, with God's richest blessing!

St. Andrew's, Ruby Walker WMS, **Huntsville**, Ontario hosted the district meeting last fall. Brian Maxwell and JoAnn Buckland, who are "home missionaries in full-time service" gave an informative outline of their work with the Huntsville Youth Club. They work with young people from all socio-economic backgrounds and provide after-school activities and sports, weekend excursions and summer camping. They share Christ through example and through bible study during club time.

In October, Lorna Marr led the group in a very challenging workshop on Christian Stewardship.

ANNIVERSARIES

St. Andrew's WMS **Strathroy**, Ontario celebrated their 100th Anniversary in October 1986 and Mrs. Margaret Wardell a past President and Treasurer of St. Andrew's gave the history of the WMS and Mission Bands, and also conducted a very meaningful "In Memoriam Service".

On December 14, 1986, at a luncheon following the Service in St. Andrew's Presbyterian Church, **Lethbridge**, Alberta, a book, "Our Heritage" — 100 years of Presbyterian witness in Lethbridge — was dedicated. The book was compiled by a few church members as a Centennial project.

Highlight of note:

While Stanley Presbyterian Church, Westmount, Quebec closed in December 1985, seven women decided to keep their WMS Group going. They have met regularly once monthly rotating the location among each other's homes. Following the "Study of the year", having a December luncheon and sending representatives to the Presbyterial meetings are but some of the activities of this enthusiastic group.

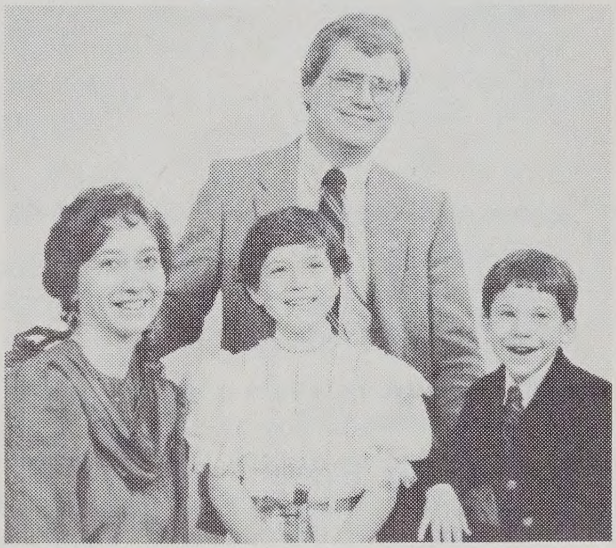


Photo by Cole

Maxine and Craig Taylor are pictured with their children Shereen and Andrew at St. Paul's Church, *Eckville*, Alberta. The Taylors left recently for Nepal where Craig will be teaching Junior and Senior High School students of missionary families. Maxine will teach music and Christian Education at the same school.

Friendship

Pure friendship,
Adamant and sure,
Shall last
A life and deathtime,
and endure;
And, reaching out
Beyond
A lifeless grave —
Relive
The tender honour
Friendship gave.

Jean Rowat

HONORARY MEMBERSHIPS
1986

A

Allum, Mrs. Helen
Dundas, Ont.

Armstrong, Alice
Owen Sound, Ont.

B

Barton, Mrs. George
Vankleek Hill, Ont.

Beck, Gertrude
Swift Current, Sask.

Boswick, Rev. Wayne
Port Colborne, Ont.

Brooman, Mrs. Binnie
Prince Albert, Sask.

C

Carson, Mrs. Julia
Listowel, Ont.

Clifford, Mrs. Alma
Valleyfield, Que.

Coull, Mrs. Jean
Cobourg, Ont.

Cunninghan, Alice
Saskatoon, Sask.

D

Darch, Mrs. Jacqueline
Guelph, Ont.

Davis, Mrs. Carolyn M.
Lambeth, Ont.

Day, Mrs. Margaret
Paris, Ont.

E

Eagles, Mrs. J.
Port Colborne, Ont.

F

Ferguson, Mrs. B.
Port Colborne, Ont.

Flynn, Kathleen Mary
Toronto, Ont.

Fraser, Mr. R.
Port Colborne, Ont.

G

Gilchrist, Mary
Tiverton, Ont.

Grant, Jessie,
Toronto, Ont.

Griesbach, Mrs. Margaret
Puslinch, Ont.

H

Hanham, Mr. D.
Port Colborne, Ont.

Hart, Mrs. Margaret
Calgary, Alta.

I

Irvine, Myrtle
Kemptville, Ont.

K

Kerslake, Mrs. Lillian
Seaforth, Ont.

M

MacKay, Mrs. William J.
Ripley, Ont.

MacKenzie, Miss Catherine
Calgary, Alta.

MacMillan, Mrs. Jean
Finch, Ont.

Middleton, Miss Marjorie
Medicine Hat, Alta.

Morris, Mrs. Mae
Regina, Sask.

Mc

McChasney, Maisie
Calgary, Alta.

McHarg, Dorothy M.
London, Ont.

P

Potts, Mrs. R.
Port Colborne, Ont.

Powell, Mrs. May
Vancouver, B.C.

S

Scott, Laura R.
Edmonton, Alta.

Shobridge, Mrs. Elizabeth
Willowdale, Ont.

Sine, Mrs. Audrey
Brockville, Ont.

Snider, Dara
Holland Landing, Ont.

Soderlund, Mrs. Irene
Prince Albert, Sask.

Stamford, Miss Sylvia
Regina, Sask.

Steed, Laureen
Belmont, Ont.

T

Thompson, Mrs. Esther
Seaforth, Ont.

V

Vance, Jean
Prince Albert, Sask.

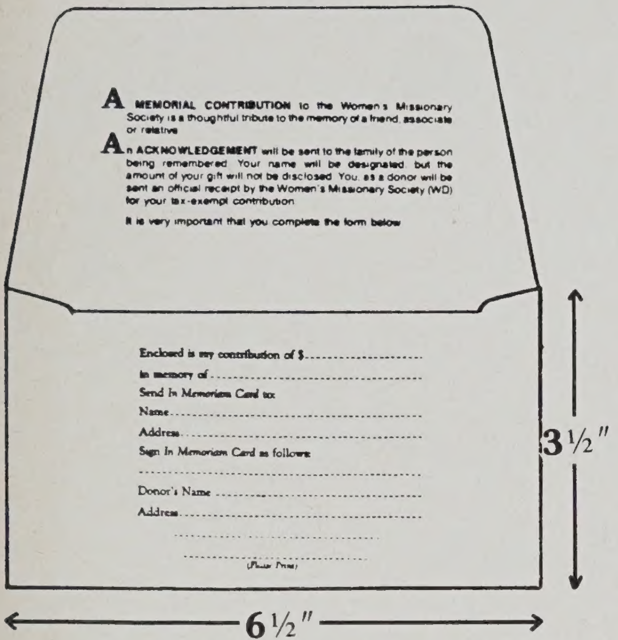
W

Whyte, Grace
Toronto, Ont.

Wilcox, Mrs. Althea
Calgary, Alta.

Wilkinson, Mrs. Marie
Waterdown, Ont.

Wrightson, Anne
Cargill, Ont.



A MEMORIAL CONTRIBUTION to the Women's Missionary Society is a thoughtful tribute to the memory of a friend, associate or relative.

An ACKNOWLEDGEMENT will be sent to the family of the person being remembered. Your name will be designated, but the amount of your gift will not be disclosed. You, as a donor will be sent an official receipt by the Women's Missionary Society (WD) for your tax-exempt contribution.

It is very important that you complete the form below.

Enclosed is my contribution of $........................
In memory of........................
Send In Memoriam Card to:
Name........................
Address........................
Sign In Memoriam Card as follows:
....
Donor's Name........................
Address........................
....
....
(Please Print)

Envelopes for Memorial Contributions are now available in quantity from the WMS Book Room for a minimum postage and handling charge of 50 cents

HYMN SOCIETY OF AMERICA 1987 CONFERENCE IN TEXAS

The 1987 Annual Conference of The Hymn Society of America will be on June 7-10, 1987, Texas Christian University, Fort Worth TX. The theme will be *the evolving language of worship and hymns.* Included among the noted leaders will be Robert Hovda, Christopher Idle, Russell Schulz-Widmar, Gracia Grindal and twenty other recognized authorities in hymnology. There will be three major hymn festivals, twenty workshops on subjects as diverse as introducing hymns to a congregation and use of hymns with special populations such as the aged and the mentally retarded. For complete information write: The Hymn Society of America, Box 30854, Texas Christian University, Fort Worth TX 76129.

Remember Asia Sunday May 31, 1987

In Remembrance

Miss Jessie Weir
St. Andrew's, Aurora, Ont.

Mrs. Norma V. McPhail
Knox, Burlington, Ont.

Mrs. Emma Aitchison
Mrs. Alice Schouwstra
St. Andrew's (Hespeler), Cambridge, Ont.

Miss Ida Cromar
Knox, Elora, Ont.

Mrs. Alexandria (Jean) Robertson
St. Andrew's, Fergus, Ont.

Mrs. Irene Matthew
St. Andrew's, Huntsville, Ont.

Mrs. Rhoda (Peggy) Moncrieff
The Margaret Rodger Memorial, Lachute, Que.

Mrs. Doris Dobson
Mrs. Vera Mitchell
Hamilton Road, London, Ont.

Mrs. A. E. Jackson
St. George's, London, Ont.

Miss Hazel Katherine Laing
St. Andrew's Home, Montreal, Que.

Mrs. Catherine Grant
Knox, Ottawa, Ont.
(formerly of Erskine)

Mrs. Mary Forfar
Knox, Scarborough, Ont.

Mrs. Jessie Mitchell
Knox, Sudbury, Ont.

Mrs. Mabel Mizen
Thornhill, Ont.

Miss Kathleen Hogarth
Glenview, Toronto, Ont.

Mrs. Margaret Hay
Knox, Walkerton, Ont.

Mrs. Jessie Love
St. Andrew's, Wallacetown, Ont.

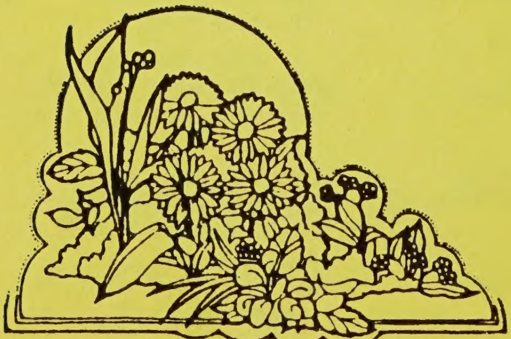
Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Resurrection

The promise lives,
not in His word alone.
'Tis written
in each greening blade,
and infant bud,
arisen
from the barren limb,
and frozen sod . . .
these miracles –
fanned to rebirthing
by the breath
of God.

Jean Rowat



GLAD TIDINGS

JUNE/JULY 1987

Volume 63 No. 6 **GLAD TIDINGS** June/July 1987

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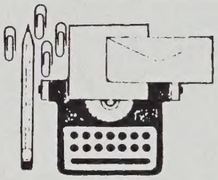

We get letters!

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CREDITS

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L. JUNE STEVENSON
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"Courage for a Cross"

by L. June Stevenson

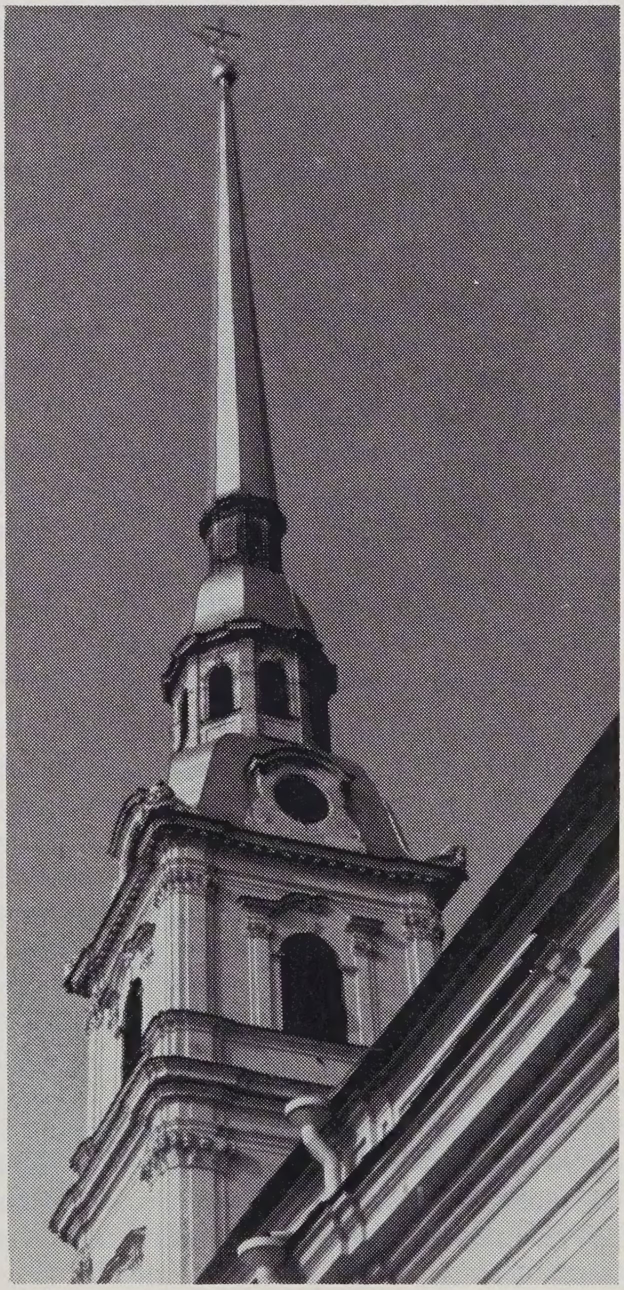
In 1988 the Russian Orthodox Church will celebrate 1000 years of witness to the Christian faith. We turn our thoughts to the people of that church — past, present and future — in an attempt to understand their "courage for a cross".

Let us cast aside what first comes into our heads when we think of the USSR or Russia. Let us think instead of a Christian community gathered for worship. They are not unlike us. The minister, dressed in priestly robes, leads the congregation of young and old alike. Voices swell in praise and gratitude to God, heads are bowed in prayer. When the service is over, families head home. For a while the church is silent — until the babushkas, the older women return to clean and polish, to light the candles and welcome visitors.

Let us picture the families of these worshippers in their homes, on Sunday and throughout the week. At mealtimes, grace is said as God is thanked for the food and the many blessings they enjoy. In the evenings there is bible study. Sometimes the family listens to religious programs on the short wave radio. Children kneel by their bedsides at bedtime . . . scenes not unlike those in our homes here in Canada.

It is only outside the church and the home that we sense a difference. There are no programs in the church during the week. There are no bazaars at Christmas, no teas or bake sales. No church publishes a newsletter or magazine. The young people do not meet for pizza and coke and share their faith — at least not formally. There is no collection of food for the hungry of the city and the Church is relatively silent on issues of human rights and justice.

Tourist guides will tell you the churches



Peter and Paul Fortress, Leningrad

today are mostly museums. The government would lead you to believe the churches are fading gradually, but surely, away. The opposite is true. The church in the USSR is alive and vibrant. Over fifty million members of the Russian Orthodox Church attest to that fact, plus millions of persons of other denominations and faiths.

Today, on the eve of the 1000th anniversary of the coming of Christianity to the USSR, we remember our brothers and sisters in the faith who have persevered:

—through the trials and persecutions of the early church;

—through the persecution of religious leaders and believers during the cultural revolution of the 1920's and 30's;

—through the closing of the thousands of Orthodox churches during the 50's and 60's;

—who today confess the Christian faith at risk to their security, jobs, education;

—who witness with discretion and valour in their homes and churches in an atheistic society;

—who suffer discrimination and persecution for their faith and who continue to witness in imprisonment and exile;

—who witness patiently and courageously in a state where Christian marriage is not recognized;

—without the easy availability of scriptures;

—where the government limits the number of working churches, making church growth difficult;

—where most of the expressions of religious life we consider intrinsic to our religious witness are outlawed.

We will remember in our prayers particular individuals:

—children who proudly bear the names of saints that mark them as believers in an unbelieving society;

—young people who because they openly state their beliefs, will not be able to attend special schools, receive scholarships, be considered for top jobs;

—the babushkas who have kept the candles of faith burning for 1000 years;

—Jews who have suffered in their desire to emigrate to Israel;

—all those Christians who have refused to register themselves or their churches with the state.

We reflect on these faithful people, who like us are parents, children, grandmothers.

There is an old Russian saying that 'to live your life is not as easy as to cross a field'. Think about that. It is difficult to live our faith out daily in a country as open as Canada. Jesus warned Peter that even he would deny his Lord; and he told his followers before his death that they would suffer because of their faith. Today we salute a people who live their lives courageously. Let us applaud the fact that for a thousand years among these people no day has passed without praise and thanksgiving being offered to God who redeems the world. Let us celebrate the amazing evidence of God's grace and faithfulness across these thousand years.

Let us accept the challenge to be courageous ourselves: to be willing to revise our sometimes false impressions of other peoples, to be open to new learnings and understandings, to enter into dialogue with each other and to listen for the leading of the Holy Spirit. Let us respond to Christ's words to love one another that with Christians in the USSR we may raise our voices, Khristos (HreeSTOS) voskrese (vosKRESyeh). Voistinu (voyEEStinu) voskrese (vosKRESyeh). Christ is risen. "Indeed he is risen!"

Standing in the presence of God in the U.S.S.R.

Reflections upon worship in the Soviet Union as experienced on an ecumenical study tour, Easter, 1985

by Michael F. Caveney,
St. Andrew's
Presbyterian Church
King City, Ontario

All photos by Michael Caveney

Baptismal vows are reaffirmed during Easter week at Zagorsk.

"What do you find most surprising about us?" I asked a woman who was studying to be a choir director at the theological seminary in Leningrad. "That you are Christians from the West. I didn't think it possible to be a Christian in a capitalist country." . . . and I didn't think it possible to be a Christian in the Soviet Union under a regime where atheism is official government policy.

When one approaches the church in the Soviet Union, especially the Orthodox church, these stereotypes abound. We think of drab churches and dull worshipping congregations. However much such dullness and drabness might be a part of public life in the Soviet Union, in the church this is not the case.

I was part of a group of Canadians who went to the Soviet Union to observe the Easter services in the Orthodox Church. As westerners we brought with us many stereotypes about life in the Soviet Union. The one which was most shattered concerned the nature of worship in the church.

How hard it is to describe a tradition so radically different from our own. Unlike our Presbyterian tradition with sanctuaries with few adornments and "simple" ritual, worship in the orthodox church is a banquet in sensual stimulation through the use of ritual to proclaim the Gospel to the world.

As one enters the sanctuary, it is hard to image how the worship of God can be carried out in the midst of such ornate decorations. Western Christians are often unaware that stepping into an Orthodox Church is meant to be a foretaste of entry into the Kingdom of heaven. The finest things which can be produced by humankind are used to decorate the sanctuary to create an atmosphere which draws upon the soul to sing praises to God.

Church architecture illustrates the idea of heaven and earth meeting. As one climbs up the steps and enters into the vestibule one is reminded how much a part of the world the church is. It is here that sellers approach, offering candles to be used in worship or to purchase home-made paper and flowers. It is here that friends meet before going into church, into the nave where the faithful assemble for worship. There are no pews, the congregation stands for the two to three hour service. Who would sit in the presence of God?

Facing the congregation is not a pew, nor a choir loft but an iconostasis, a screen-like partition which divides the sanctuary from the nave. It contains icons and symbolizes unity of the faithful with God through Christ. In the centre are the royal doors which represent the gates of paradise. On either side of these are icons — paintings bearing witness to the reality of God's kingdom on earth. They proclaim the gospel and provide spiritual inspiration. Icons show people not as they appear to be but as a reality transfigured by the power of God. They are to be venerated but not worshipped.

Behind the iconostasis lies the sanctuary where the services are conducted. It symbolizes heaven. It is easy to imagine oneself transported to the celestial realm standing with hundreds of worshippers looking through the royal doors to the altar table, the throne of God where shafts of sunlight are focussed down upon His living presence, the reserved sacrament, and the Bible.

The service begins. There are many worship services in the Orthodox Church. The one which we observed was the Divine Liturgy of St. John Chrysostom. It is the normal Sunday worship of the Orthodox Church. There are three main parts to it:

The liturgy of preparation, *prothesis*, is a preface to the actual service. At the oblation table in the sanctuary the officiating priest puts on his richly coloured vestments assisted by the other priests. He prays for all the members of the church and prepares the bread and wine for eucharistic sacrifice. We attended services held at Easter time. To symbolize the actual closeness of heaven and earth the priest will come out into the congregation and put on his vestments in their midst.

Faithful babushkas carry out duties in the Seminary at Leningrad.

The second part of the service is the liturgy of the word, *synaxis*. This includes litanies, prayers, hymns, psalms, Scripture lessons and a homily to prepare the worshippers' minds and hearts. It is at this time that the beautiful choirs sing. Often there are three choirs singing responses to one another.

The final part of the service is the liturgy of the faithful, the eucharistic offering. This includes various prayers and hymns, recitation of the Nicene creed, and *anaphora* (offering), *epiklesis* (prayer for the descent of the Holy Spirit) and reception of Communion. Often, the services which we attended were in crowded churches with thousands of people. In these circumstances, communion is served only to a handful of people at the front of the nave.

One of the most surprising elements of the worship service is the degree to which the people are emotionally and expressively involved. People, who on the streets outside look cold and expressionless, came alive when they participated in the liturgy.

At the services on Good Friday there was a coffin at the front of the church to represent the fact that Jesus Christ had truly died. People from the congregation were permitted to come up and kiss the covering on the coffin, expressing their grief in the same way they would over the death of a close relative. There were tears, there was pain, there was agony during the funeral service for Jesus. A procession of the coffin around the church was carried out in mournful silence.

The vigil services on the Saturday were quiet and subdued but on Easter Sunday, the Holy Pascha, the atmosphere was completely changed. This is the feast of feasts. There was laughter, there was joy and excitement in the congregation as they repeatedly sang and greeted one another with the words, "Christ is risen from the dead!" An icon showing Christ destroying the gates of hell was placed right up at the front of the church. The people had reason to shout over the triumph of their Lord. It was hard not to get caught up in the exuberance of the services as complete strangers would come up and embrace you realizing that whether from East or West we had one thing in common — a risen Lord and Saviour.

Despite the joy of the occasion, one was constantly reminded that even though these churches were crowded with joyful people, Soviet citizens practise their faith under a regime which is not beneficial to Christians. The churches were full — but that was due to the fact that in Leningrad, a city of four and a half million people, only 21 out of 460 churches are still "functioning." The rest have been transformed into museums or government buildings.

The worship services are regulated by the government. There are strict controls on when and where people may worship. Parish priests have somewhat the status of civil servants — and that status may be revoked at any time. The church cannot go out into the world to proclaim the Gospel, they cannot hold classes to instruct children in the faith. Christianity is presented as something which does not liberate the person, but shackles them in superstition. Registered Christians suffer discrimination in the workplace — lack of promotion. Membership in the Communist party, necessary for advancement, is closed to them. All too often it looks as if the church is just existing.

Young woman is in training to be choir director, one of few avenues for women wishing to minister.

But the state does allow the Orthodox Church to exist. It is in the state's favour to do so. Banning it would force the church underground where it cannot be so effectively controlled. The state also

cont'd on p. 8

shares some of the goals of the church. To many people in the Soviet Union, following the rules of communism is not enough to combat family destabilisation and the growing moral crisis which the country faces.

In many areas of life, the state attempts to replace Christianity with secular religion. Everywhere there are statues, shrines and monuments to the father of communism: Lenin. He is reverred as a god; he is quoted, his words are infallible and he lives on eternally for the state in the mausoleum in Red Square.

The state also practises many rites and rituals which mirror Christian rites. When a child is born, there is the rite of the "assignment of a name". This takes place in a room very similar to a small chapel. There is the rite of "passage into adulthood". Brides and grooms are joined together in a marriage hall by an official dressed in robes very similar to priestly vestments. And citizens leave this world with a civil funeral.

While the state tries to substitute for the absence of worship in the Church, this is not enough. More and more young people are turning to the church. They see in it something which they cannot gain from state monitored atheism. There are today about 50 million baptized Russian Orthodox.

In 1988, the Orthodox Church will be celebrating one thousand years of Christian witness. As it begins its second millennia the immediate question which it faces was phrased by one bishop: "In the next decade will the churches just continue to exist, or will they be able to do something?"

I could not help thinking, as a Canadian Christian observing the Russian Church, that perhaps this same question also faces Christians in our own country. While we have the privilege permitted by our society to freely proclaim the Gospel do we truly take advantage of it?

RUSSIAN ORTHODOX PLAN 1988 'SOBOR'

MOSCOW — A "sobor" (local council) of the Russian (Eastern) Orthodox Church (ROC) is to be held 6-9 June 1988 in connection with celebrations marking the 1000th anniversary the "baptism of Rus" (the coming of Christianity to an area which is now part of the Ukraine, a republic of the USSR).

The planned sobor was discussed by Metropolitan Sergi, the ROC chancellor, in an article in the English-language newspaper Moscow News.

The estimated 300 sobor delegates are to include a bishop, a priest, and a layman from each ROC diocese, including those outside the Soviet Union. The last two sobors — in 1945 and 1971 — were called to elect a new patriarch. The one before that met in 1917-18, at the time of the Soviet revolution.

Sergi says that besides a main report on the millennium, the sobor is to receive reports on the ROC "charter", foreign relations, peace-making efforts, publishing, and newly recognised saints.

The metropolitan says the charter would replace the current ROC "statute" (enacted in 1945 and revised in 1961) which "in our opinion, needs to be perfected". The new charter is to be "founded on church tradition, and church canonical law".

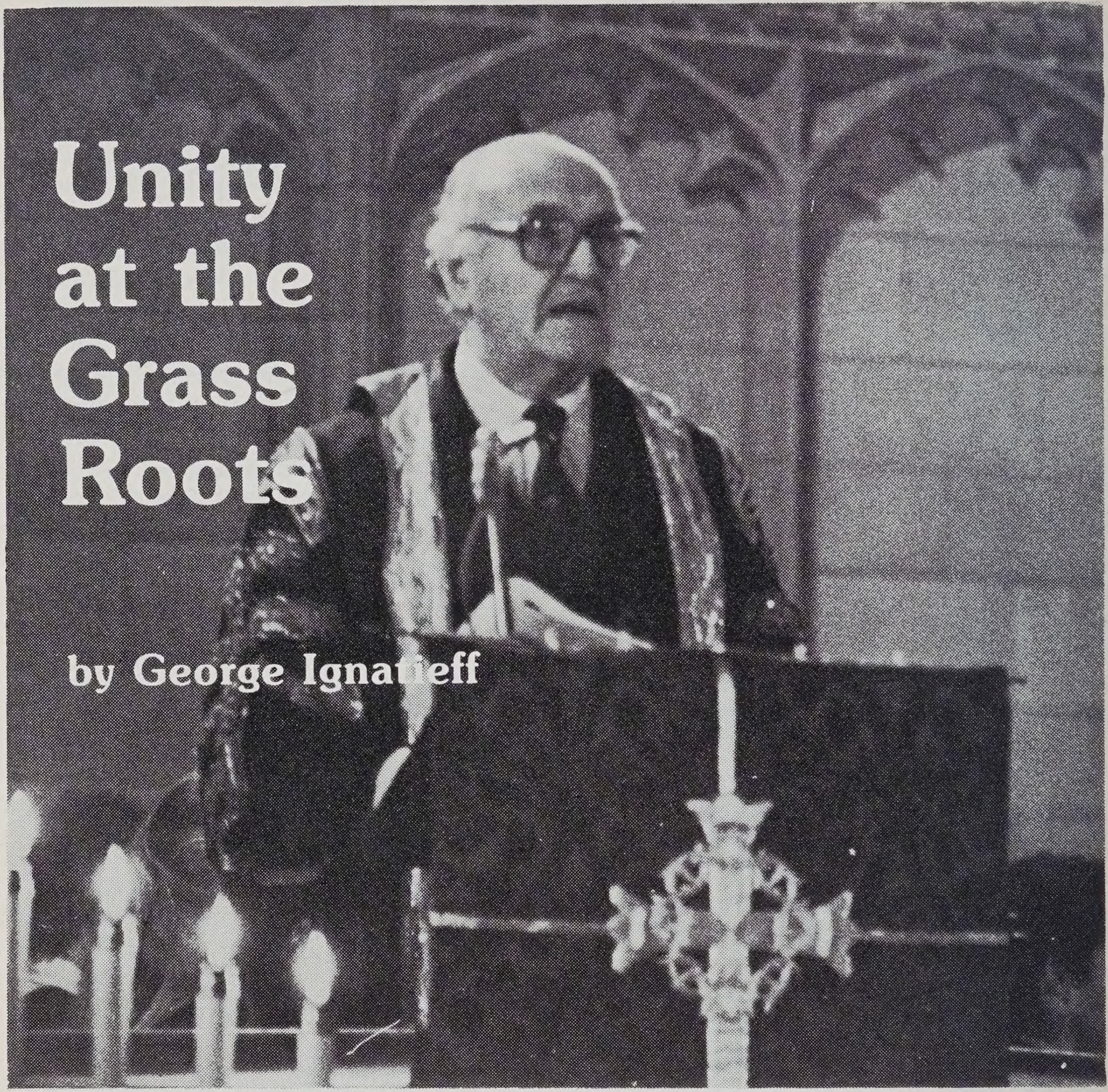
The interviewer suggests the sobor will officially canonise the warrior prince Dimitri Donskoy, icon painter Andrei Rublyov, and Amvrosi, a noted spiritual guide (starets) from the monastery of Optina.

On 10 June, right after the sobor, the main ceremony marking the millennium is to take place in Moscow.

Other preparations for the millenium include an international conference on theological issues, a new edition of the Bible, a five-volume ROC history, special records and albums, and three new decorations for service. (EPS)

U.S.S.R. TIME LINE

References	Dates	Eras	Events
Basic Book "One Thousand Years"	700	EARLY RUSSIA Mingling of Slavic and Scandinavian cultures	Olga the Wise — Igor Svyatoslov Oleg Yaropok Vladimir
Chapter 1	988	KIEVAN RUSSIA Fratricidal wars and fragmentation of land holdings	Vladimir Baptism of 'Rus' Yaraslav the Wise Monasteries established and settlements grow near them
Chapter 2	1237	MONGOLIAN DOMINATION Western boundaries threatened in the north by Scandinavians, in the south by crusaders.	Alexander Nevsky defeats western invaders 1314-1392—St. Sergius 1380—Dmitrii Donskoy challenges Mongols with encouragement of Sergius 1360-1430—Andrei Rublev
Chapter 3	1400	MUSKOVITE RUSSIA Moscow becomes the centre of church and government	1462—Ivan the Terrible 1589—Metropolitan of Moscow elevated to Patriarch 1613—Romanov family become ruling house 1682-1725—Peter the Great 1703—St. Petersburg becomes centre of government
Chapter 4	1721	WESTERNIZATION Influences of the Renaissance and the Industrial Revolution	Patriarchate abolished and Czar becomes power in church Latinization of the Liturgy 1797-1879—Innocent of Alaska 1824—arrives in Alaska 1836—visits San Francisco 1840—consecrated Bishop 1870—establishes Russian Missionary Society
Chapter 5 Chapter 6	1917	BOLCHEVIK REVOLUTION (November 1917) Church property seized; clergy arrested, exiled and executed	1917—Patriarchate restored 1918—Separation Church and State 1943—repression of church eased 1944—Union of Evangelical Christians, Baptists 1977—Innocent declared Saint



Unity at the Grass Roots

by George Ignatieff

When I became Provost of Trinity College, I met with the outgoing Archbishop of Canterbury, Michael Ramsay. He expressed surprise that an Anglican institution, like Trinity, should have chosen a Russian Orthodox and a layman as its head. I explained to the Archbishop that I shared his surprise, in fact perusal of the college files revealed that Provosts were more likely to run into trouble over the sermons they preached than over questions of administration. When he was leaving I asked the Archbishop for his blessing and his advice. He said "Retain your innocence in theology and if that is not enough — try evasion."

I have kept to that excellent advice. Today I am willing to share some direct experiences in what I perceive as church unity at the "grass roots". Through travel, which provides a rather different perspective, I have discovered how Our Lord, through His Grace, restores some of the beauty and unity to overcome the brokenness that tends to dominate our parochial experience in our respective denominations.

The first such experience, I would cite, was when I was visiting Kiev as guest of the Academy of Science of the Soviet Union three years ago. Only one day had been scheduled to meet with the members of the Academy of Science of the Ukraine. In the evening, as I was sightseeing, I heard the church bells of St. Vladimir's Cathedral ringing out their call for prayer and realized that this was the vigil service of the Feast of St. Vladimir, the patron saint of Christendom in Orthodox Russia. The Cathedral was crowded, although it was a Thursday, but when I explained that I was a visiting Orthodox from Toronto, I was squeezed into the clergy's entrance and treated to a magnificent service in the presence of the Metropolitan of Kiev, several officiating bishops, and two choirs singing evensong and the vigil service.

The Church, despite all its puzzling diversity and brokenness, still finds in the Risen Lord the essential picture of our mission and calling, our faith and hope that binds us together.

In Christ, we are always being redeemed from our incompleteness. Wholeness is the gift our Lord offers. Christ Our Reconciliation, *1987. World Day of Prayer Service*

Next year, 1988, will be the 1000th anniversary of the beginnings of bringing the USSR into the Christian fold. This took place before the division between Eastern and Western branches of the Holy Catholic and Apostolic Church and reminds us therefore of Christian unity as it was in the beginning. Services everywhere will celebrate this historic event of Christendom and we shall be praying for our fellow Christians who suffer persecution for their faith in an atheistic society.

This Christmas I went to France and England. In the south of France at a little village called Eygalieres, there is a small monastery surrounded by the Alpilles hills, called the Monastery of the Epiphany. A group of Catholic nuns have come together to serve the cause of Christian unity by using the Orthodox as well as the Catholic liturgy in the way it was chanted before the Schism. A scholar in Hebrew, Greek and Latin who is from the Netherlands, conducts the services and offers meditations based on the original texts. By chance I happened upon the vigil service celebrating the Baptism of Christ. After the blessing of the holy water, representing the river Jordan where Christ was baptized by John the Baptist, we all sang the chant about how the Spirit of God descended like a dove and, lighting upon Our Lord there came a voice from Heaven saying, "This is my beloved Son in Whom I am well pleased."

Dr. George Ignatieff is a Russian Orthodox, born in St. Petersburg, Russia in 1913, the son of Count Ignatieff. He emigrated to Canada in 1928 during the Stalinist purges and became a Canadian citizen in 1935.

Dr. Ignatieff has had a high profile in Canadian life, both at home and internationally as a soldier, a scholar and a diplomat. In the early 40's he was Private Secretary to the Rt. Hon. Vincent Massey, High Commissioner for Canada in London, England. Through the years he has held various posts in Washington, D.C., the United Kingdom, Yugoslavia, Geneva and Canada. More recently Dr. Ignatieff was the Chancellor of the University of Toronto from 1980-86 and is presently Advisor to the Canadian Government on Disarmament and President of *Science for Peace*. He has been awarded numerous doctorates and is a Companion of the Order of Canada. The accompanying article was the basis of an address given at an Ecumenical Service in St. Bonaventure's Church, Don Mills, Ontario, February 1, 1987 for the Week of Prayer for Christian Unity.

The congregation all drank of the blessed water and later before the Eucharist, after the priest had prayed for the blessing of the sacramental bread and wine, each member of the congregation greeted the other with the traditional orthodox greeting of the Eucharist, "Christ is in our midst". I felt a sense of reconciliation in that monastery, lit only with candles and the devotion of the faithful.

I felt it also at a service in London, conducted by the incomparable Metropolitan Bloom, Metropolitan of the Russian Orthodox church in Western Europe, when he preached in English on the Lord's Prayer. The opening petition, "Our Father" is how our Lord taught us to address the omnipotent Deity in Heaven, the Creator of all things, and the God who sent His only begotten Son to share the trials and sufferings of mankind in the Incarnation, in order to save us from sin. It is "Our Father", said the Metropolitan, who unites us all in faith and to Whom we address our petitions in faith. He reminded the congregation of the words of Our Lord when teaching his disciples how to pray, that the petition, "Give us this day our daily bread", referred not to material things. As Our Lord said: "Therefore . . . take no thought for your life, what ye shall eat, or what ye shall drink, or yet for your body, what ye shall put on. . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:25-33) KJV

I left that sermon with a sense of reconciliation with "Our Father", and with a new sense of meaning to Our Lord's assurance; "Ask and it shall be given you, seek and ye shall find", recognizing too what a challenge these words are at the beginning of another year! For as St. Paul writes in I Timothy 4:10, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those who believe".

The missionary role of the Orthodox churches

Principal Church of the Czar, Kremlin, Moscow

According to a once widely held ecumenical stereotype, there are "missionary" churches and "non-missionary" churches; and the Orthodox churches fall into the latter category. The Orthodox, on this view, have a rich liturgical life, deep spirituality, profound theology, a strong monastic tradition, but they do not reach out explicitly to bring people into their churches.

That generalization about Orthodoxy is false, says Ion Bria; and most of those who meet Orthodox Christians through the ecumenical fellowship have given it up. Indeed, the present moderator of the WCC's Commission on World Mission and Evangelism is Orthodox — Bishop Anastasios Yannoulatos. Bria himself, from the Romanian Orthodox Church, is deputy director of CWME, with particular responsibility for Orthodox studies and relationships.

To the idea that mission as Protestants and Roman Catholics think of it has been absent from Orthodox churches, Bria counters with the case of St. Methodius. Both Orthodox and Roman Catholics commemorated the 1100th anniversary of his death in 1985. Methodius and his brother St. Cyril are remembered as missionary pioneers, sent from Greece in 863 by the patriarch in Constantinople to bring the gospel to what is now Moravia. Later, centuries of Ottoman domination over the Balkan states prevented the church from maintaining the missionary vision exemplified by the brothers.

Bria cites other examples: the Russian Orthodox Church before the 1917 revolution sent missionaries to Japan, China, Alaska and California. The Greek and Cypriote Orthodox churches have had an active missionary tradition; and priests sent to Greek communities in such places as East Africa, Korea and Japan also reached out to indigenous people there. More recently, the Finnish Orthodox Church has had similar involvements.

The Orthodox, says Bria, have made their own special contributions to ecumenical mission discussions in the past dozen years. One prominent emphasis is the centrality of the church as the body of Christ: the goal of mission is not to convert individuals but to build up the community. Another distinctive Orthodox idea which has gained increasing ecumenical acceptance is that of liturgy, especially the eucharist, as a missionary event. A third is the priority of spirituality over strategy, of personal commitment over money and methodology.

Echoes of these themes were heard in the three major international ecumenical events of the last decade — the WCC's Nairobi (1975) and Vancouver (1983) Assemblies and the 1980 world missionary conference in Melbourne. Amplifying the Orthodox voice were consultations, studies and publications.

Now, says Bria, the Orthodox Advisory Group to CWME, formed after Vancouver, wants to move in a new direction: identifying the contexts in which Orthodox churches are living today, specifying what their missionary problems are and asking what all this implies for the ecumenical fellowship.

> **“We are asking, ‘What examples of common witness are taking place in your area?’”**

Orthodox churches both in socialist countries in Eastern Europe and in the diaspora have a new experience of Jesus Christ, Bria says. “But that experience is not exclusively determined by their social and political situation. There is also a new ecumenical climate.

“We are asking, ‘What examples of common Christian witness are taking place in your area? What is your church doing together with the other churches that share the same cultural and political milieu?’ Sometimes the answers are very positive. Sometimes they're very bad.”

October's (1985) meeting of the Orthodox Advisory Group in Sofia, Bulgaria, highlighted two areas — both pointing to the relevance of Cyril and Methodius for today. First was the primary concern for a mission strategy that aims at building a local community with firm roots in its culture. That has important implications for the ongoing ecumenical emphasis on “gospel and culture” called for by the Vancouver Assembly; and Cyril and Methodius were deeply committed to incarnating the gospel in the culture to which they came.

Second was the insistence that, just as the Patriarch of Constantinople sent out Cyril and Methodius in the ninth century, so local churches today must see outreach as part of their mandate.

WCC 1986

PEOPLES AND CHURCHES

Mission Study

FRIENDSHIP PRESS ISSUES NEW RESOURCES ON USSR CHURCHES

NEW YORK, February 26 — New resources on the peoples and churches of the Soviet Union, and on the theme of health and wholeness, highlight the 1987-88 offerings from Friendship Press, the publishing arm of the National Council of Churches' Division of Education and Ministry.

A group of 60 mission study leaders will make a special tour of the Soviet Union using the new curriculum on Christianity in the USSR. Set for May 4-22, the tour is co-sponsored by the NCC and the United Methodist Church. Among them will be Barbara Woodruff, Secretary for Adult Work, WMS (W.D.) and Margaret MacNaughton, Program Director, Worship, Board of Congregational Life, Presbyterian Church in Canada. The new releases on the USSR coincide with the 1,000th anniversary of Christianity in Russia. Readers seeking help in understanding that vast history can turn to the basic book for the study, *One Thousand Years: Stories from the History of Christianity in the USSR, 988-1988.* The book, by the Rev. J. Martin Bailey, weaves information about pivotal events in church history around the life stories of real people: saints, a renowned icon painter and modern church leaders.

"That the church is alive and well in the Soviet Union and has been for a thousand years comes as a surprise to many Christians in North America," says Bailey, who is NCC Associate General Secretary for Media and Member Services. "There is a lack of understanding about Christians there, and particularly about the Russian Orthodox, whose worship and culture is so different from that of most Friendship Press readers."

In addition to the basic reading, are resources giving visual and audio texture to the study materials. These include an hour-long VHS cassette, "A Glimpse of Heaven: Easter in the Soviet Union," filmed by the Canadian Broadcasting Corporation when Canadian church leaders visited the USSR.

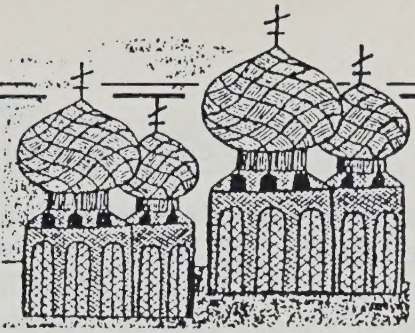
A filmstrip with accompanying sound cassette features "Sights and Sounds of the Churches of the USSR." A wall map of the Soviet Union reverses to show a 1,000-year time line, which sets major events in Russian history alongside simultaneous events in Europe, the Americas and Asia. And an unusual set of 18 full-color icon cards helps the user develop an understanding of Orthodox devotion and the role of the arts in Orthodox spirituality.

Tying the resources together is a study guide, *Eyes to See, Ears to Hear.* Authors of the guide are Betty Jane Bailey, associate minister of Union Congregational Church, Upper Montclair, N.J., and Constance J. Tarasar, lecturer at St. Vladimir's Orthodox Theological Seminary in Crestwood, N.Y., and managing editor of the Orthodox Church in America's newspaper. In addition to lesson plans for adult and youth groups, the guide offers a substantive introduction to the land, peoples and religions of the Soviet Union. Special resources such as music, prayers, crafts and recipes are also included.

Other resources in the USSR theme are a childrens' book, *Courage for a Cross.* The young hero of *Courage for a Cross* is a composite portrayal based on actual stories about growing up Christian in the Soviet Union.

OF THE USSR

1987-88



1,000 years ago, Christianity began its historic pilgrimage in the Soviet Union. Since then, Christians have steadily witnessed to the gospel — often in the face of persecution.

Their compelling stories, complete with study guides and learning aids, are finally available for you.

NEW! Packets complete with all you will need to help children and youth appreciate the richness of the Russian history, culture and faith.

CHILDREN & YOUTH

Children's Packet includes:

- "Courage for a Cross"—basic book
- 2 copies of Leader's Guide
- Offering Project Information
- 18 Icon cards
- 10-frame filmslip
- Map 'n' Facts
- soft record

Price $27.00

Youth Packet includes:

- "One Thousand Years"—basic book
- "Eyes to See, Ears to Hear"—Leaders Guide
- Offering Project Information
- Map 'n' Facts
- 18 Icon cards

Price $25.00

ADULT

Packet "Peoples and Churches of the USSR" contains: Basic Book "One Thousand Years", and Study Guide "Eyes to See, Ears to Hear" plus supplementary resources.

Price $12.50

SOLD SEPARATELY

Icon Cards—set of 18 full-colour postcard size reproductions of some of the most significant icons in the Orthodox church.

Price $8.75

Map 'n' Facts—2-sided map of the Soviet Union graphically illustrates details about the 15 Soviet Republics. Includes a timeline of major events in Russian history.

Price $5.15

Filmstrip—"Sights and Sounds of the Churches of the USSR". 20 minutes. Complete with sound cassette and guidance booklet. Invites participants into the mission study.

Price $21.80

ORDER THE ABOVE FROM: **WMS BOOK ROOM**
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

NOTE: 50¢ each item for postage and packaging.

AUDIO VISUALS

AVAILABLE FOR SALE OR RENT

Sights and Sounds of the Churches of the USSR: This 20-minute filmstrip invites participants into the mission study. Rich visual images focus on people, helping viewers break down stereotypes and form a sense of kinship with Christians in the Soviet Union. On the reverse side of the cassette are Russian Orthodox and Baptist choral music selections. Complete with sound cassette, script and guidance booklet.

Produced in Canada by Berkeley Studio for Friendship Press, N.Y. Available for sale $21.80 from the WMS Book Room OR for rent from Communication Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

***A Glimpse of Heaven* — Easter in the Soviet Union:** This 68-minute video was filmed when a Canadian ecumenical delegation led by the Very Reverend Lois Wilson, a president of the World Council of Churches, arrived in Moscow in April 1985, attended Easter services in Leningrad and met with members of the Council for Religious Affairs and the Central Committee of the Communist Party.

This documentary depicts both the rich liturgy of the Russian Orthodox Church and issues that pervade church life in the USSR concerning religious freedom, human rights, Jewish immigration, peace and disarmament. Questions in the study guide EYES TO SEE, EARS TO HEAR offer maximum potential for discussion of this video.

Produced in Canada.
Available for sale from CBC Enterprises for $39.95 OR for rent from Communication Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7. To purchase write: Ms. Janice Weagant, CBC Enterprises, Box 500, Station A, Toronto, Ontario, M5W 1E6 (416) 975-3505.

ALSO RECOMMENDED

Candle in the Wind: A documentary account of religious communities in the USSR — Christian, Jewish, Muslim — and their various relationships with the Soviet government. A look at the power of religious vision and commitment to survive under great difficulties. This one-hour program, produced by Arthur Barron, 1984, is presented in six segments. Watch your local Public Broadcasting Station listings for a re-run of this worthwhile video.

Passport to Peace: On a ten-day peace and friendship mission, 33 young Americans reach out to the people of the Soviet Union, finding answers to some of their questions and sharing new insights into the Soviet people, their religion, and their culture. From Red Square to Leningrad, from the Russian Orthodox Church Center in Zagorsk to worship with a Protestant congregation in Estonia, this resource gives fresh views and provides a realistic look at the religious life in the USSR. Produced by UMCom Productions, 1986. Sale: U.S. $29.95. To purchase write: Ecufilm, 810 Twelfth Ave. South, Nashville, TN, 37203.

Molly's Pilgrim: Based on the sensitive children's book by Barbara Cohen, this is the story of a young Russian Jewish immigrant girl and how she overcomes the insensitivity of her classmates and gains acceptance in her new American environment. Molly and her new friends learn that "it takes all kinds of Pilgrims to make a Thanksgiving". An excellent resource that helps overcome stereotypes and prejudices. Although aimed at children, this film provides a meaningful learning experience for all ages. Produced by Jeff Brown, *Molly's Pilgrim* won an Academy Award in 1986. Check your local film libraries and watch for it on your local Public Broadcasting Station.

In Memoriam

Lillian Reay

On March 6, 1987, Miss Lillian Reay passed away in Red Deer, Alberta. Before her retirement due to illness, Lillian ministered to Seniors in East Toronto Presbytery.

Lillian was born in the rural area of Valley Centre, Alberta, where she received her early education. She then attended Red Deer High School. Upon graduation she worked for the Post Office in Calgary. During this time she was actively engaged in Children's and Young People's work. On receiving a Call to full-time work within the Church, Lillian entered the Missionary and Deaconess Training School (now Ewart College) from which she graduated in April 1953.

Lillian's first appointment was to the Presbytery of Peace River under the Women's Missionary Society (W.D.). Two years later she was transferred to Toronto to engage in Downtown Mission work, based in Queen Street East Presbyterian Church. In 1957 she moved west again to serve as Deaconess in the Presbytery of Saskatoon, where she assisted in new extension developments in the City of Saskatoon.

On completion of her work in Saskatoon in the summer of 1960, Lillian undertook a six month study furlough at Union Theological Seminary, Chicago, followed by a period of deputation in the Synodicals of Hamilton/London, and Toronto/Kingston.

October 1961 found Miss Reay in Vancouver, ready to undertake her new duties at St. Matthew's Christian Education Centre. She continued in this work until November 1964 when she was appointed Port Receptionist in our Church's Immigration Department in Montreal, where she served for two years.

Lillian's next move was to East Toronto Presbytery in November 1966 to engage in Inner City ministry. This appointment was interrupted in September 1967 when she had a second six month study furlough, this time in San Anselmo, California. Lillian returned to East Toronto Presbytery in April 1968 to undertake an appointment as Senior Citizen's Visitor.

With the amalgamation of the mission work of our Church, Miss Reay was transferred from the staff of the WMS (WD) to the Board of World Mission. As an appointee of the Board, she continued to serve seniors in several of the Seniors' Residences in Toronto, bringing a caring, concerned ministry and warm friendship to many of the residents.

Miss Reay's eighteen years of valued ministry to Seniors in East Toronto Presbytery was terminated in July 1986 when illness forced her to resign and return to her family in Red Deer. She was greatly missed by many seniors to whom she was a loyal friend.

The sympathy of the Society is extended to Lillian's brothers Melvin and Henry, both of Red Deer.

Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

TEN GROWING SOVIET CHURCHES *by Lorna and Michael Bourdeaux. Published jointly by Marc Europe with Keston College. Cost $6.50.*

The Church in the Soviet Union has been under intense pressure for most of this century. Many have suffered brutal persecution for their faith. Yet that faith has flourished.

From their long familiarity with the Soviet Union, and from detailed research, Lorna and Michael Bourdeaux have gathered the accounts of ten representative churches. Many have experienced phenomenal growth despite a hostile atheistic environment, and in one case a strong local Islamic culture. One church, painstakingly built by members of the congregation, was immediately confiscated and turned into a concert hall; frequently churches have suffered the imprisonment of their leading members: yet they have grown, taught and borne effective witness.

Huge vitality, courage, strength of purpose and above all great spiritual integrity characterise the churches included here. Their stories offer inspiration and encourage prayer.

WHAT ABOUT THE RUSSIANS?

edited by Dale W. Brown. Brethren Press, 1984. $10.10

What about the Russians? is a collection of selected essays by a variety of writers reflecting on the complex relationship that exists between the superpowers. The preface states that this anthology is "unapologetically Christian" and that most of the writers speak out of biblical and theological imperatives that shape their responses.

Each chapter, written by a different author who is an authority on Russia, relates to such questions as *Who are the Russians?, Why do we fear the Russians?, Can Christians trust Russians?* The book moves from a look at the history and religion of the Russian people, to the tension around the arm's race today, to how Christians should respond to communism.

While this book is expressly concerned with Soviet-American relations, it deals with questions with which all Christians must wrestle. A good resource for the 1987-88 mission study and also for peace study groups.

BEHOLD THE BEAUTY OF THE LORD: Praying With Icons. *by Henri J. M. Nouwen. Ave Maria Press. 1987. $11.55*

Behold the Beauty of the Lord is a book of meditations by the best-selling Dutch author Henri Nouwen. Nouwen has chosen 4 icons whose images are for him intimately connected with the experience of love. In offering meditations on these icons, Nouwen expresses his belief that we need to take conscious steps in our busy lives to 'safeguard that inner space where we can keep our eyes fixed on the beauty of the Lord'. He chose icons since they are created for the sole purpose of offering access, through the visible, to the mystery of the invisible.

This book will provide a unique opportunity for personal meditation and a chance to understand important elements in the liturgy of the Orthodox Church.

VOLUNTEERS AND THE CHURCH From Potential to Action *by Val Adolph. William A. Fletcher Publishing. Price $8.95.*

The introduction to this book states that "it has been written in response to many requests for information about effective ways to involve members of a congregation in the work of a church." The author responds to the requests in three parts: Planning: The Questions; Organization and Implementation: How to; and Evaluation: Checking up. Helpful suggestions are made regarding ways of reaching possible volunteers, including the appointment of one who could be the co-ordinator. It is advisable to spend time investigating each person's skills, personality and time availability. Care should be taken not to "put square pegs in round holes".

The main emphasis of the book is contained in the second part which opens with a list of objectives and the volunteer tasks that might be needed to achieve them. Any activity that is not a staff responsibility should have a job description. It is the answer to the question you are sure to hear: "What would I have to do?"

There are many aspects to volunteering. The recruiter must take a flexible approach in order to involve a wide range of people. Following a list of ideas for recruiting volunteers, the author devotes a section on how to interview them. People's availability, interests and motivation change with the passage of time, so it may be necessary to offer the volunteer new challenges, new responsibilities and new directions. The need for training courses may have to be considered, for orientation and for on-going training.

The book gives advice on how to develop a budget for volunteer service, how to keep volunteers, and even how to deal with volunteers who may be causing problems.

The volunteer programme should be evaluated carefully — statistically, by its out-comes, and by its "on-going" as evidenced in the activities. The co-ordinator is the person who ties the several reports together, and when he tells the congregation about the achievements and successes, it is a moment of justifiable pride for him and for the volunteers who shared in the ministry — *from potential to action.*

Isabella T. Hunter

BOOK DISPLAYS – SURVEY RESULTS

In order to determine the extent to which members of the WMS depend on the Society's Book Room displays in carrying out their work, a survey was made through Synodical and Presbyterial Literature Secretaries.

Forty-six questionnaires were circulated and 80% responded. Of those responding, 78.4% found displays necessary. The remaining 21.6% did not consider displays essential to the work in their particular areas.

In view of those results, Council Executive has agreed that the Book Room displays should be continued.

We express our thanks to all who participated in this survey.

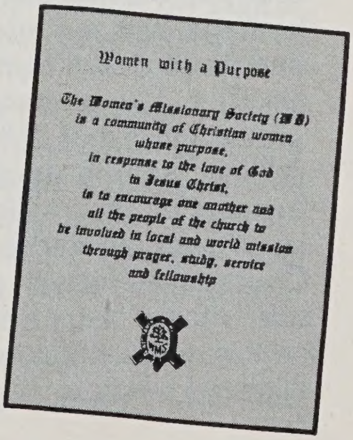
Margaret MacDougall
Manager, WMS Book Room

New Bulletin

"Women With a Purpose"

Available
from the
WMS
Book Room
for

6 cents each
plus 50¢ handling



Women with a Purpose

The Women's Missionary Society (WMS)
is a community of Christian women
whose purpose,
in response to the love of God
in Jesus Christ,
is to encourage one another and
all the people of the church to
be involved in local and world mission
through prayer, study, service
and fellowship

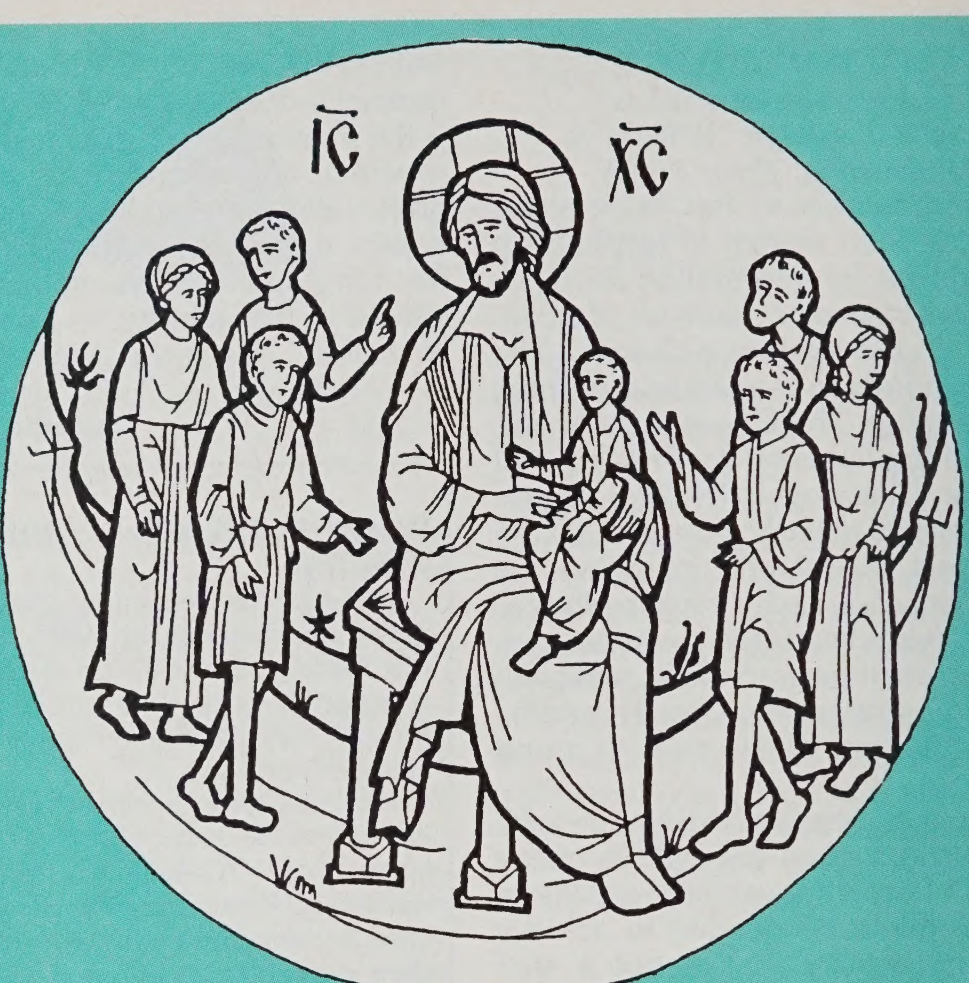


Illustration: Rev. John Matusiak

Unless you become like children . . .

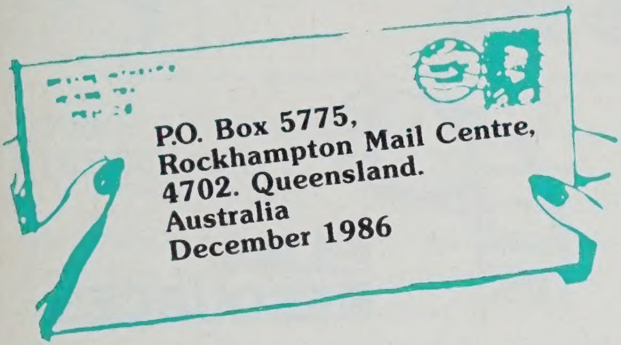
by Constance J. Tarasar

As adult parishioners, parents, teachers, or pastors, we usually think of education in the Church as something done primarily to or for children. Children are the youngest members of the congregation and our job is to raise them up, to nurture them in the Faith. They are seen as the recipients of a heritage, a heritage that we adults already possess and hand down from one generation to another. The process of education, consequently, is that of "filling an empty vessel" or "writing upon a blank slate" the treasure of information that has accumulated from the tradition of past centuries. Children are viewed as those "empty vessels," those "blank slates" — vacant, clean containers waiting passively to be filled with the wisdom of the ages.

But Jesus Christ viewed children differently. He believed that children had a wisdom of their own, a wisdom from which adults could learn and benefit. When the disciples came to Him and asked "Who is the greatest in the kingdom of heaven?" Jesus answered by calling a child to Himself. Placing the child in their midst, He said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven . . . whoever receives one such child in My Name receives me." (Matt. 18:1-5)

— Constance J. Tarasar is editor of *The Orthodox Educator* from which this article is taken and co-author of *Eyes to See, Ears to Hear,* study guide to Peoples and Churches of the U.S.S.R.

Dear friends,



Time is passing quickly for me here in Australia. I continue to drive great distances but have only hit one kangaroo in 70,000 km. Luckily there was no damage to the kangaroo, car or myself.

God continues to use me to encourage other people to minister for Christ using the gifts God has given them. As a result, children's, youth and young adult ministry is growing. My task becomes much lighter when people call to offer their assistance in preparation, leadership and promotion. It's even more exciting when they do it because they feel they can serve Christ in those ways.

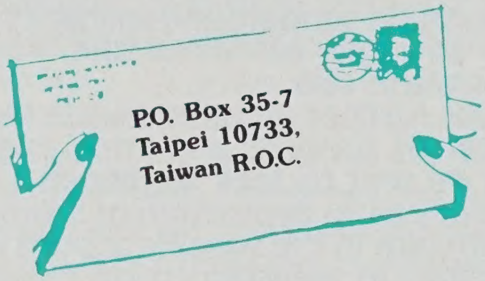
One highlight for the year was holding a Presbytery Youth Camp in May for 4 days in torrential rain with about 160 people and having it a success!

This past year brought me visitors from Canada. In late April and May, my parents were able to accompany me on my work outback before travelling south to Melbourne with me. It was great to share some of Australia and my friends here with them and vice-versa.

Only this past week the Australian Government has granted me another 2-year work visa. I had not expected to hear until late in January. I see this as God's way of affirming the work I am doing here. I give thanks to Him for this opportunity to complete the tasks I have begun.

I ask you to pray for the Church here in Australia. Pray for the International Christian Youth Convention held June 20-July 6, 1987 in Brisbane, Queensland. Pray that God will use the speakers and leaders and that He will open the hearts and minds of the young people from all over the world so that they may help to bring about peace and justice for all through the Good News of Jesus Christ.

Love in Christ,
Lorna Cameron



We thank you for your continued prayer. May God bless you all. I pray that God our Father and Jesus Christ will give each of you his blessings.

We moved from Chung Li to Taipei on March 3 because of the children's educational needs. For the past year, the burden on the children has become too great; they and my wife spent four hours riding public transport to and from school daily. The children have poor health, much time is wasted daily, and my wife has been unable to help me in my work.

I continue to preach every Sunday, to visit Hakka churches, from north to south and also to do Bible study for them. Efforts to promote the "home Bible Study movement" through women's groups has had a good response. We had a Fast Prayer Meeting of the women's groups of the Hakka Church in Taiwan on February 4-5. Fifty women came together to share God's grace.

We have plans for the women's meeting of Hakka Churches at Mother's Day in May. We can see that many Hakka people need the gospel, so we are praying for better growth of the Churches and the women's groups. We also need your prayer for them.

Yours sincerely,
Rev. Choong Mok Kim

In The World - BWM News

CANADA-JAPAN

At the March 1987 Annual Meeting of the Board of World Mission it was recommended "That the Board . . . express to partner churches in Japan its complete support and solidarity in their struggle to revise the Alien Registration Law.

It was further recommended that a letter of support and encouragement be sent to **Jack McIntosh** and his family as an expression of solidarity with him in the specific actions he has taken in refusing to be fingerprinted and in filing a court case against the Ministry of Justice and the Immigration Department.

The Presbyterian Church in Canada is urged to uphold the McIntosh family in prayer and to continue writing letters to the appropriate Japanese authorities urging revision of the Alien Registration Law.

SOUTH AFRICA

RPS — After undergoing nine months imprisonment without ever having been formally charged with any crime, **Rev. Jean-Francois Bill** (Beel) was freed by South African authorities on Friday, March 27, 1987. Thus ends an ordeal for him, his wife Molly, their family and the family of Christians and supporters who kept a vigil for him and a watchful eye on South African authorities.

Rev. Bill, who is General Secretary of the Evangelical Presbyterian Church of South Africa and General Secretary of the Alliance of Black Reformed Christians, was arrested after writing the liturgy for the observance of the Soweto Massacre. This liturgy was used by many Presbyterian congregations in Canada last year.

FILMS/ RESOURCES

IN CONVERSATION WITH THE MODERATOR:

Communication Services, and the Rev. Ian Victor as interviewer, present a 25-minute audio cassette interview with Dr. Charles Hay, Moderator 112th General Assembly — a reflection of his year as Moderator of our Church during 1986-87. Prepared specifically for congregational use; may be used on local radio stations and freely duplicated for shut-ins, etc. Cost $6.00 postage paid. Order from: Communication Services, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

THE GARDEN OF EDEN: FACT OR FANTASY?

ON CBC RADIO'S IDEAS
JUNE 23 and 24

Since Charles Darwin, most people dismiss the Eden story as myth. But was there some factual basis for it?

According to Toronto chartered accountant and historian Edward Furlong, the serpent was no snake, there's no evidence for an apple, it wasn't creation, it certainly wasn't paradise, it didn't take place in Mesopotamia, and it's no myth.

Furlong presents the evidence in two well-researched programs to be broadcast on CBC Radio's *Ideas*, June 23 and 24. *The Garden of Eden: Fact or Fantasy?* will be broadcast at 9:05 p.m., 9.35 Nfld.

NEWS

1000th ANNIVERSARY TO STRENGTHEN CONTACTS

TUTZING (FRG) — Eastern Orthodox Archbishop Pitirim of Volokolamsk told a meeting here honouring his 60th birthday that his Russian Orthodox Church wants to use the occasion of the 1000th anniversary of "Russia's baptism" in 988 to strengthen contacts between Christians around the world, and in the cause of peace. Pitirim, whose responsibilities include the ROC publications department, said co-operation between the church in the East and West is a "major contribution to . . . understanding and the lessening of tension".—EPS

RUSSIAN ORTHODOX OPEN INFORMATION CENTRE

MOSCOW — In connection with celebrations in 1988 to mark the 1000 years since Prince Vladimir of Kiev endorsed Christianity for his realm, the Russian (Eastern) Orthodox Church opened an information centre here, including meeting space, an icon exhibition, tourist advice, and a shop selling religious art and records. On the basis of an agreement with the government, seminarians and priests are in some cases to be guides at Soviet religious sites.—EPS

RUSSIAN TRANSLATION OKAYED

MOSCOW — The Soviet Union has okayed importation of 5000, 15-volume sets of a Russian translation of the Bible commentary by William Barclay. The project is a joint effort of the Baptist World Alliance, Mennonite Central Committee, and All Union Council of Evangelical Christians — Baptist. A Baptist report calls the approval "without precedent", and "the latest development in a campaign for openness ("glasnost") in the Soviet Union. Also approved was the printing of 100,000 Bibles by the Russian Orthodox Church in 1987.—EPS

EUROPE: CHURCH PEOPLE ASK BELIEVERS' RIGHTS IN USSR

VIENNA — A group of west European church leaders have asked the Soviet Union to grant full rights to the church and Christians there. The group met in conjunction with the inter-governmental conference on security and co-operation in Europe which met here. The two-day meeting was convened by Franz Cardinal Koenig, the retired Roman Catholic archbishop of Vienna, and Dieter Knall, Austria's Lutheran bishop. Surveying other countries in east European countries, the group said the situation for church people is relatively good in Hungary, Poland, and the GDR (East Germany), relatively bad in Romania and Czechoslovakia. (EPS)

ATTACKS ON UKRAINIAN CATHOLICS

WASHINGTON — The US state department (foreign-affairs ministry) says the Soviet Union is stepping up attacks on an underground network of Eastern Catholic clergy and institutions in the Ukraine, one of the country's republics. In 1596, while maintaining Eastern liturgical and other customs, some Eastern Orthodox in the Ukraine entered into full communion with Rome. In 1946, the union with Rome was officially terminated. The US report calls Eastern Catholicism in the Ukraine "the strongest and most representative exponent of cultural and spiritual ties with the West", and says that in the Soviet Union's "deliberate attack on religion, no institution has suffered more than the Ukrainian Catholic Church".—EPS

CANADIAN UKRAINIAN OBJECTIONS TO RUSSIAN MILLENIUM CELEBRATIONS

Volodymyr Marko, editor of "The Herald", official organ of the Ukrainian Orthodox Church of Canada, objects to Russian Orthodox plans to mark 1988 as the 1000th anniversary of the coming of Christianity to Russia. He says Russia had not been founded at the time people in the Ukraine converted to Christianity. The editor objects in particular to comments on the anniversary by Russian Orthodox Archbishop Pitirim. (See *1000th Anniversary* on page 23.)

SA: ECUMENICAL COUNCIL NAMES NEW GENERAL SECRETARY

JOHANNESBURG — Frank Chikane, general secretary of the Institute of Contextual Theology, is the new general secretary of the South African Council of Churches. He succeeds Beyers Naudé, whose term expires 3 July. The decision to appoint Chikane was reportedly unanimous on the part of the SACC's extended presidium. Chikane was one of five candidates named for the post earlier this year, all of whom played major roles in drafting the "Kairos Document", an assessment of the current situation in South Africa sharply critical of many church people for being insufficiently strong in opposing apartheid. Chikane is a minister of the Apostolic Faith Mission, a Pentecostal denomination which does not belong to the SACC. The council includes Independent, Methodist, Anglican, Lutheran, Reformed, and Moravian jurisdictions as members. The Roman Catholic Church in Southern Africa is an "observer member". (EPS)

TAIWAN: HUMAN-RIGHTS LAWYER RELEASED

TAIPEI — The release of Yao Chia-Wen, a prominent human-rights lawyer, after seven years in jail for sedition, was marked by a service of thanksgiving in a Presbyterian church here. Presbyterian Church in Taiwan General Secretary C.M. Kao preached. Kao and Yao were in the same prison until Kao's release in August 1984. Yao's wife, a member of the National Assembly, converted to Christianity a few years ago, and was baptized at the church where the thanksgiving service was held. The PCT reports that "Yao began reading the Bible while in prison, and is reportedly also considering baptism." In Taiwan, most people are counted as Buddhists or followers of Chinese folk religions. Christians are about 7.5 percent of the 20 million people. (EPS)

TAIWAN RAINBOW PROJECT

The Presbyterian Church in Taiwan: The Rainbow Project, formed by a coalition of Christian Urban/Rural Mission workers (URM) in 1985, attempts to give aboriginal girls coming to Taipei a chance at a brighter, hope-filled future, in place of a life and possible death in the prostitution ring that pockmarks the city. The Rainbow Project operates a half-way home helping newly arrived girls to adjust to urban life, find job skills training, and generally develop their potential as human beings. At the same time, aboriginal girls already suffering exploitation in the city can find help at the centre.

SOUTH KOREA: UNREST CONTINUES

SEOUL — Following a public outcry against the death of a 21-year-old student who was in police custody, the Christian Broadcast System aired a two-hour live programme entitled "Torture Should be Eradicated Once and for All". The programme was cut short without explanation. Since public memorial services for the student, Park Chong Chol, were curtailed by police, the major opposition party and other groups organized a national day of mourning, and the National Council of Churches of Korea (NCCK) declared the following Sunday as "Anti-Torture Sunday". The student's death was first announced as "due to shock", but, under pressure, the government investigated and later announced that the death was due to water torture. Opposition groups have demanded an independent investigation, charging that the victim's wounds indicated electric-shock torture as well. While officials say the case is an isolated incident, opposition leaders and dissidents claim that it is "the tip of the iceberg".—EPS

ANC, TUTU CORDIALLY DISAGREE

LUSAKA (Zambia) (Steve Askin) — "I support the ANC but I do not support the armed struggle", southern African Anglican Archbishop Desmond Tutu said (here, 22 March) after talks with African National Congress President Oliver Tambo and other ANC leaders. Both sides described the talks as warm and cordial. It was Tutu's first meeting as archbishop with the ANC leadership; he had met previously as an individual with ANC representatives.

Arguing that the time has not come for armed struggle, Tutu emphasized his understanding that conditions created by apartheid moved the ANC towards violence; he said he does not condemn its stance. However, he said renunciation of violence by the ANC could put new pressure on the South African government to enter negotiations towards the dismantling of apartheid. He also renewed past calls for international economic sanctions against South Africa as the last hope for ending apartheid peacefully.

In an interview, ANC chaplain Fumanekile Gqiba, an Anglican, said the ANC respects Tutu's non-violence, but reluctantly opted for armed struggle after decades of peaceful protest failed. He said Tutu, representing all Anglicans, black and white, could not be expected to fully embrace ANC strategy.

On other matters, Tambo urged Tutu to work for an end to violent clashes between the Inkatha movement — a tribally-based group headed by Gatsha Buthelezi — and the anti-apartheid United Democratic Front.—EPS

CREOLE BIBLES FOR MAURITIUS/SEYCHELLES

PORT LOUIS (Mauritius) — With Bible Society, Roman Catholic, Anglican and Reformed (Presbyterian) support, a project has been launched to translate the scriptures in the Creole language used in these two Indian Ocean island nations. There is currently little official church use of Creole, which is spoken by nearly everyone.—EPS

CREATIVE MINISTRIES COMMUNITY

Creative Ministries Community is a network of people involved in using the creative arts to relay the message of the Lord. Clown, Mime, Puppets, dance and storytelling, not to mention music and drama, are our interests. Some are "novices", some are para professionals or professionals. For most of us it is a 'sideline' to our main activities, but one from which we both draw and give life and joy and love.

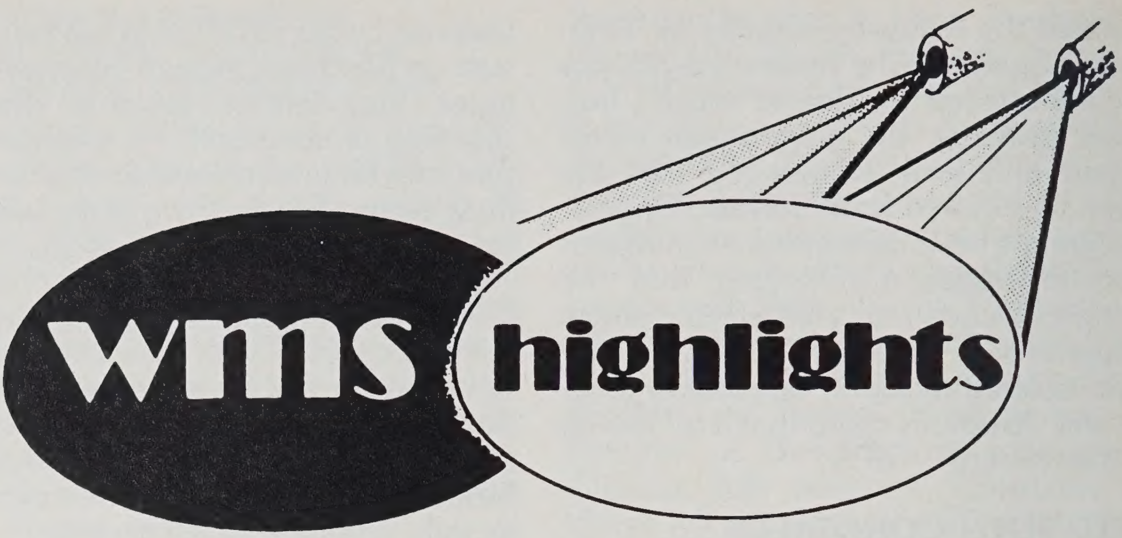
Your membership fee of $5.00 puts you in touch with others in these ministries in Southwestern Ontario. A regular newsletter and notice of workshops will be sent to you. Members will receive a discount at workshops.

Help us build a network of support, resources and fellowship.

Send your name, address and phone number to:

Creative Ministries Community
c/o Connie Shaw
4 Glenbrook Drive, #301
Guelph, Ontario (519) 823-5654
N1E 1A9 (519) 822-0020

and tell us about your "creative" ministry. What would you like from the Community, the Newsletter and the workshops?



wms highlights

SYNODICAL NEWS

The 73rd Annual Meeting of the **Alberta** Synodical was held March 19-21 at St. Andrew's Church, Innisfail, with the theme "Homeward Journey to the Father". An unexpected snow storm failed to daunt the spirit or number of women attending. The Rev. R. J. Elford, minister of St. Andrew's, opened the meeting with an inspirational service of word and sacrament, incorporating the theme. The business sessions were ably conducted by Mrs. Helen Willis, Acting President.

Friday morning Miss Alexis Haliburton of Calgary gave a very interesting and informative talk about the time she had spent nursing at a hospital in Malawi as a representative of the Presbyterian Church. Anja Oostenbrink, A.E.C., spoke about her work and was most helpful during the sessions.

We were pleased to have Mrs. Dorothy Ruddell, Treasurer of Council Executive in attendance and appreciated her warm personality and words of wisdom.

Everyone helped Dr. Ruby Walker celebrate her birthday and enjoyed her reminiscences about her work in Alberta in the '30's. Installation of the new officers was presided over by Mrs. Ruddell.

PRESBYTERIAL NEWS

Calgary-McLeod Presbyterial Annual Meeting was held February 7 in Centennial Church, Calgary beginning with the minister Dr. Gerald Graham serving Holy Communion followed by a Service of Remembrance given by Dr. Ruby Walker. The theme was "From Rainbows to Regeneration".

Following the morning's business Heather Swaney led a sing-song. During lunch, a male quartet entertained with hymn singing.

The afternoon's guest speaker was Mrs. Nancy Thurem who is Taiwanese. Her topic was "Taiwanese, Yesterday, Today, and Christianity in a Canadian-Taiwanese Home".

The new slate of officers was installed by Berta McCallum.

The **Winnipeg** Presbyterial held their Annual Meeting on February 21 at Westwood Church, Winnipeg. The theme for the meeting was "Christian Stewardship: our Commitment in Time, Talent and Treasure". The speaker was Mrs. Diane Strickland who has been working with the Board of Congregational Life, Toronto.

The Annual Meeting of **Superior** Presbyterial was held in Lakeview Church, Thunder Bay, February 21. The theme "The Fellowship of Love" was inspired by the hymn "In Christ there is no East or West'. Guest speaker was Dr. Georgine Caldwell, Professor of Christian Education at Taiwan Theological College. Using slides, she gave a graphic account of life in Taiwan, both Christian and non-Christian. Dr. Caldwell brought special greetings from the Women's Missionary Society in Taiwan, stating that they look to the WMS in Canada as their mother group. The average attendance at a day-long WMS meeting is approximately four hundred. Evangelism is an important part of church work in Taiwan. Christian women are very active, serving as elders, visiting the ill and elderly, and assisting women in distress, such as wives of prisoners and women released from prison.

Dorothy Finson, President of Superior Presbyterial conducted the business sessions. Concluding the review of the annual reports, all present recited the new WMS Purpose.

Mae Morris, President, conducted the Annual Meeting of **Regina** Presbyterial held in First Church, Regina on March 20-21. Nancy Wehrmann and her young daughter of Yorkton did the Opening Worship on the theme "Sharing in Mission". The Rev. Charles and Mrs. Sharon Scott spoke on Mauritius. Saturday morning Grace Henderson of Regina did a worship service on the theme. Creola Simpson, A.E.C. and Agnes Hislop did a Bible Study based on the Living Faith. The new Superintendent of Missions, Bob Wilson, spoke to the group.

A parting gift was presented to Creola Simpson who is leaving Saskatchewan on study leave.

The **Saskatoon** Presbyterial Annual Meeting was held at Parkview Church on Saturday, March 14th. The theme was "Sheltering the Homeless" which is the United Nations theme for 1987. Various people presented their findings on this subject and a National Film Board film titled "Exploding Cities" was shown. These together made us keenly aware of the plight of the world's homeless and the magnitude of the problem. A challenge indeed!

The **Kamloops** Presbyterial held its 71st Annual Meeting on February 23. The theme was taken from Psalm 37:5: "Commit your way unto the Lord; trust in Him and He will act". The Rev. Larry Lin, minister of Knox Church, Vernon, B.C. led the opening devotions. The text was from Galatians 3:26-28, "Through faith you are sons of God". Carol Machan introduced the Bible Study "Signs of Our Commitment". Entertainment at teatime was a skit presented by three women from Salmon Arm about the first nurses in Atlin. Slides of Mission Work in Taiwan were presented by Ivy Howard and Rev. Lin, both having personal experiences in that beautiful country.

Vancouver Island Presbyterial met at St. Andrew's Church, Victoria for its 73rd Annual Meeting. The theme: By His Power (Acts 1:8). Women from Port Alberni, Parksville, Nanaimo, Sooke and Victoria were welcomed by Mrs. Madge MacLeod, president.

During devotions: Mrs. C. Hogg spoke on "the Great Commission". An excellent film on the Mission Study in Southern Asia was shown by Ivy Howard, A.E.C.

A Memorial Service was conducted by Mrs. Hogg and a beautiful candlelight Service of Installation was conducted by Mrs. M. Morley.

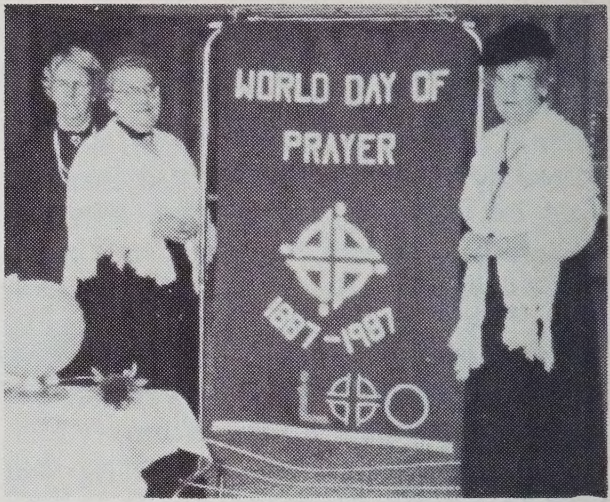
LOCAL NEWS EVENTS

On March 17th, St. Giles Church WMS, **St. Catharines**, Ontario, celebrated their 30th Anniversary in the new Gymnatorium, with approximately 75 people present, from the various auxiliaries of the Niagara Presbyterial. Also present were the Rev. and Mrs. C. D. Henderson, who served St. Giles for 27 years before retiring in 1983 to Exeter, Ontario.

Among the greetings received was a cassette tape from Mrs. Helen Wooding, the first President, who now resides in Greeley, Ontario.

A life membership and pin was presented to Mrs. Jessie Carpenter by a charter member Mrs. C. D. Henderson. President Mrs. Eva Metler, introduced the guest speaker Mrs. Beth McIntosh recently returned from Japan. Tours of the new facilities and tea hour followed.

Pictured above is Miss Margaret Alexander receiving a token of appreciation from Mrs. Deanne Cressman, on behalf of the members of E. May Duncanson W.M.S. of St. Andrew's-Knox Presbyterian Church, **Fort Erie**, for having served as Treasurer of the group for the past ten years. Miss Alexander is a dedicated Life Member of the W.M.S. having served in various capacities throughout Presbyterial, Synodical and Council. Margaret has been President of our local W.M.S. and District 3; Treasurer of Presbyterial, Synodical and Council; Pianist of Presbyterial and is presently member of the Book Room Committee, and Glad Tidings Secretary for our group.



With a full church, the 100th anniversary of the World Day of Prayer was held in Trinity United Church, **Creston**, B.C., with seven denominations taking part.

A large banner with the World Day of Prayer logo hung at the front of the church. The banner was made by members of St. Stephen's Presbyterian WMS.

Joan Sorenson, Mary Ward and Dollie Kaetler, all in costume, took the parts of Mary Ellen James, Bessie McMurchy and the International Woman. Joan wore her mother's hat adorned with ostrich feathers, which she had also worn at the 75th anniversary of the World Day of Prayer in Texas. The women are all members of St. Stephen's Church.

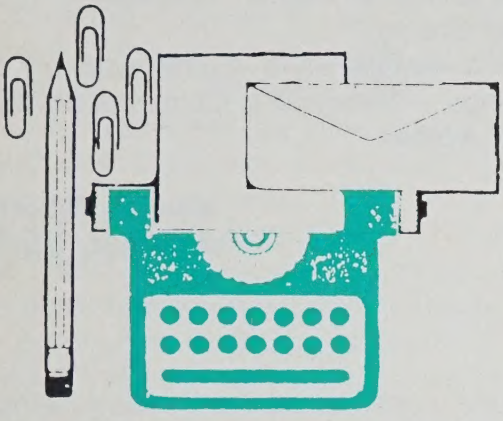
A full choir was made up of United, Presbyterian and Anglican women. The offering was sent to the Women's Inter-Church Council of Canada.

60th Anniversary
Knox Goforth WMS
Calgary, Alberta

"Celebration Tea"
Late October

Former members contact:
Miss Catherine McKenzie,
202-9A Street N.E.,
Calgary, Alberta, T2E 4K9

Our readers write:



Dear June,

Your thoughts as expressed in "Courage for these days" give us a wonderful picture of hope. It reminds one of how, whatever the problem, Jesus can share in our daily lives, relieving us of worry and anxiety, and continually strengthening us to continue the "battle" in life. I was moved by your reference to the man in prison who is struggling to better himself academically in a system which deprives him of the financial means to do so.

Pastor Frank Chikane's article "A Cul-de-Sac on the Road of Non-Violence" is a most thought-provoking article about the violence spawned by Apartheid. With what a dilemma he is faced — non-violence (personally) and violence where "many are killed". There is no simple answer. As a Christian, I see each man, woman and child answerable to God ultimately for his or her actions. Looking in on a country where violence involves the authorities and citizens, blacks vs whites, blacks vs blacks; where sanctions increase poverty and unemployment, especially among the blacks, leading to unrest and violence; where outside nations reject constructive means to educate and improve the lot of the black populace, I see no permanent peaceful solution as long as man's heart is hardened towards his fellowman. Christ showed us the way through His love, His suffering, and His death for us. Those Christian South Africans of whatever colour, like Pastor Chikane, who follow Christ's example in the struggle to create a just society, may appear to be ineffectual in the eyes of many. But I believe that it is through their ills that God is working to bring to fruition, his plan for that country.

I still believe with all my heart that the prayers of the Christian world centred even for just one day, on seeking God's help to solve South Africa's problems would do more than anything man could devise. To quote Isaiah 55:9 "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts".

. . . I do not believe from Christ's teaching, that violence is the answer to man's and woman's problems, and I am sure that Pastor Chikane and people like him, think in the same line. Yet how often are men and women driven to violence through despair. Therein lies the dilemma. May God grant the people of South Africa the wisdom to seek for, and find His will for a solution to the Apartheid problem in South Africa.

Ed Mason, Toronto, Ont.

Dear June,

I have just read your article in our March **Glad Tidings** *by Frank Chikane "A Cul-de-Sac on the Road of Non-Violence". Here in Canada where we have been a nation at peace, not torn by inner conflict, it is hard to imagine the terrible pressures under which people live. You are so involved in a situation you can't see clearly the course of action to follow.*

Surely as the Easter season approaches we remember our Lord and His actions in the face of persecution. He was passive and silent before His accusers. He was innocent and in His agony He prayed for those who had placed Him there: "Father forgive them for they know not what they do".

As His followers we follow His actions, to resort to violence makes us no different than those who have perpetrated the violence on us. As Christian brothers and sisters of our brothers and sisters under persecution in all parts of the world let us use the greatest weapon God has given us, the power of prayer! In Ephesians Chapter 6 verses 13-18 we are told to put on the whole armour of God that we may be able to stand in the evil day, and take the sword of the Spirit which is the word of God. Christ tells us as His dear children to walk in love and to love as He has loved us. How I pray that Christ's image will not be marred before others by His suffering children.

Betty A. Klein, Bobcaygeon, Ont.

Dear June

Many thanks for "Lesotho-Mountain Kingdom" (April 1987). Having just finished reading ***The Covenant,*** *I wondered how current James Michener's depiction of old Boer convictions might still be (apart from the government — P.W. Botha leaves no doubt). I found out.*

I also learned something about Lesotho which I didn't know before. My appreciation. I liked "My name is Mary." Sensitively done.

Donald F. Hetzler,
Executive Secretary
Associated Church Press

Dear June,

Do you really think Mary and Joseph's relations with God's holy Child were on such a basis?

When Jesus was baptised, God declared He was well-pleased with His Son. That meant that never in word, thought or deed had He stained His young life with sin. (He didn't mar it during those three years of ministry either.) ***Joseph was gentle in his discipline; you could have spanked Him?*** *HE had to correct HER: ". . . Thy father and I have sought Thee". He replied, "Wist ye not that I must be about MY Father's business?"*

Appreciate your effort to approach this whole story from a different view-point, but maybe that's why God drew a curtain of silence over our Lord's childhood and youth. In answer to the statement you put in her mouth "He's your Son, too" an incredible statement; did she love Him more than God did?

Rather than being "dragged through the streets" the Bible says: ". . . and He, bearing His cross, went forth . . ." John 19:17; and even on the cross ***He*** *provided for* ***her.*** *John 19:26-27.*

Am grateful that you supported the fact that she and Joseph had children of their own; and the conclusion was full of joy.

Marianne Macdonald

Greetings,

The April ***Glad Tidings*** *is excellent but the gem article for me is: "Old age — Homeward Bound".*

In a realistic style, it expresses my own feelings — I treasure it. Congratulations and best wishes.

Mrs. L. Vallotton,
Montreal, Quebec

June, I opened the April "Glad Tidings", and, as usual, first read your editorial, which turned out not to be an editorial. I was so carried away by Mary's story that I came with something of a shock to the sketch of the rondeval, on the next page! A nice beginning to the article — (Lesotho — A Mountain Kingdom, p. 5) . . . The tenderness with which Mary tells the story is very beautiful, especially the way she brings in Joseph, who is pretty much left out in the Gospels — understandably so, but from the point of view of the mother of Jesus very real — I read it aloud to my Bible Study group and at several points had to stop because of tears. You did a truly lovely thing in writing that — June. I shall treasure it.

Grace Stevenson
Doylestown, PA. USA

WMS (WD) STAFF OPENINGS

Area Educational Consultant required for work in Mission and Christian Education in the Synodical/Synod of Toronto and Kingston. Applications will be received by the Executive Secretary WMS (WD) Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7, until September 30th, 1987. Job Description available on request. Additional openings may become available in the near future in Manitoba and N.W. Ontario, and Saskatchewan Synodicals/Synods.

IN MEMORIAM: E. RUSSELL CARTER, A FRIEND

Word has been received from the principal of the Charles Cook Theological School in Arizona, Dr. Cecil Corbett, of the death of E. Russell Carter.

"Our Indian people have lost a close friend and advocate. E. Russell Carter once said (in reference to his book *The Gift is Rich,* Friendship Press, N.Y. 1955 and 1968), if the book ". . . does nothing more than to renew within the Indian the conviction to the betterment of the world, it will have served a good purpose. But I hope it does more — I hope it will speak to those millions who are so ignorant, as I was in my schooldays, of these fine people and the place they hold in America."

E. Russell Carter's deeds matched his words. Born of Quaker parents in 1910, Russ began his career in 1932 as a Boys' Caretaker in a small Friends' Indian Boarding School in western New York state. He was a minister of the Society of Friends and active in work with the Wyandotte. After serving as chaplain at Haskell Institute from 1937 to 1954, Russ Carter became a Field Associate for the National Council of Churches of Christ in the USA until 1959. He was Director for Migrant and Indian Work and Director of Special Ministries of the NCCC until his retirement in 1970 when he desired that a Native American take his place. For seventeen years, Russ Carter was on the Board of Charles Cook Theological School.

Russ Carter died January 22 and will truly be missed by all of us who counted on him as a mentor."

In Remembrance

Mrs. Alex MacLean
Almonte, Ont.

Miss Sara Margaret Jamieson
Central, Brantford, Ont.

Mrs. Bessie Apt
Miss Marion Gray
Central, Cambridge, Ont.

Mrs. Dorothy Iles
Mrs. Sara (Sally) Laing
Caven, Exeter, Ont.

Mrs. Florence Hunter
Mrs. Margaret Menzies
St. Columba, Hamilton, Ont.

Miss Catherine Hipson
St. David's, Hamilton, Ont.

Mrs. Leyden Burtwistle
Tempo, Lambeth, Ont.

Miss Joyce Elaine Blaise
Mrs. Elizabeth Nettleship
St. Andrew's Home,
Montreal, Que.

Mrs. Dorothy McCormick
Knox, Morrisburg, Ont.

Mrs. Hilda Maveal
Drummond Hill,
Niagara Falls, Ont.

Mrs. J. Barker
Mrs. O. Leigh
Mrs. K. McCutcheon
Orillia, Ont.

Mrs. F. T. (Rae) Lamble
Knox, Oshawa, Ont.

Mrs. Alice Mowat
First, Portage la Prairie, Man.

Miss Jean Hay
St. Andrew's, Port Credit, Ont.

Miss Dorothy Grue
St. Andrew's, Prescott, Ont.

Miss Lillian Reay
Red Deer, Alta.
(former Hospital Visitor,
East Toronto Presbytery)

Mrs. Ella Gordon
Parkview, Saskatoon, Sask.

Mrs. Hugh (Hannah) Clark
St. Andrew's Beechwood,
Strathroy, Ont.

Mrs. Elsie Brown
Mrs. Gladys (John) Calvin
Knox, Teeswater, Ont.

Mrs. Lillian MacKay
Mrs. Jessie MacLeod
Knox, Tiverton, Ont.

Mrs. Ina Jackson
Miss Isabel Ross
Beaches, Toronto, Ont.

Mrs. W. Scoon Dodds
Mrs. Agnes Gray
Miss Cleo McIlroy
Glenview, Toronto, Ont.

Mrs. Donalda McRae
Kerrisdale, Vancouver, B.C.

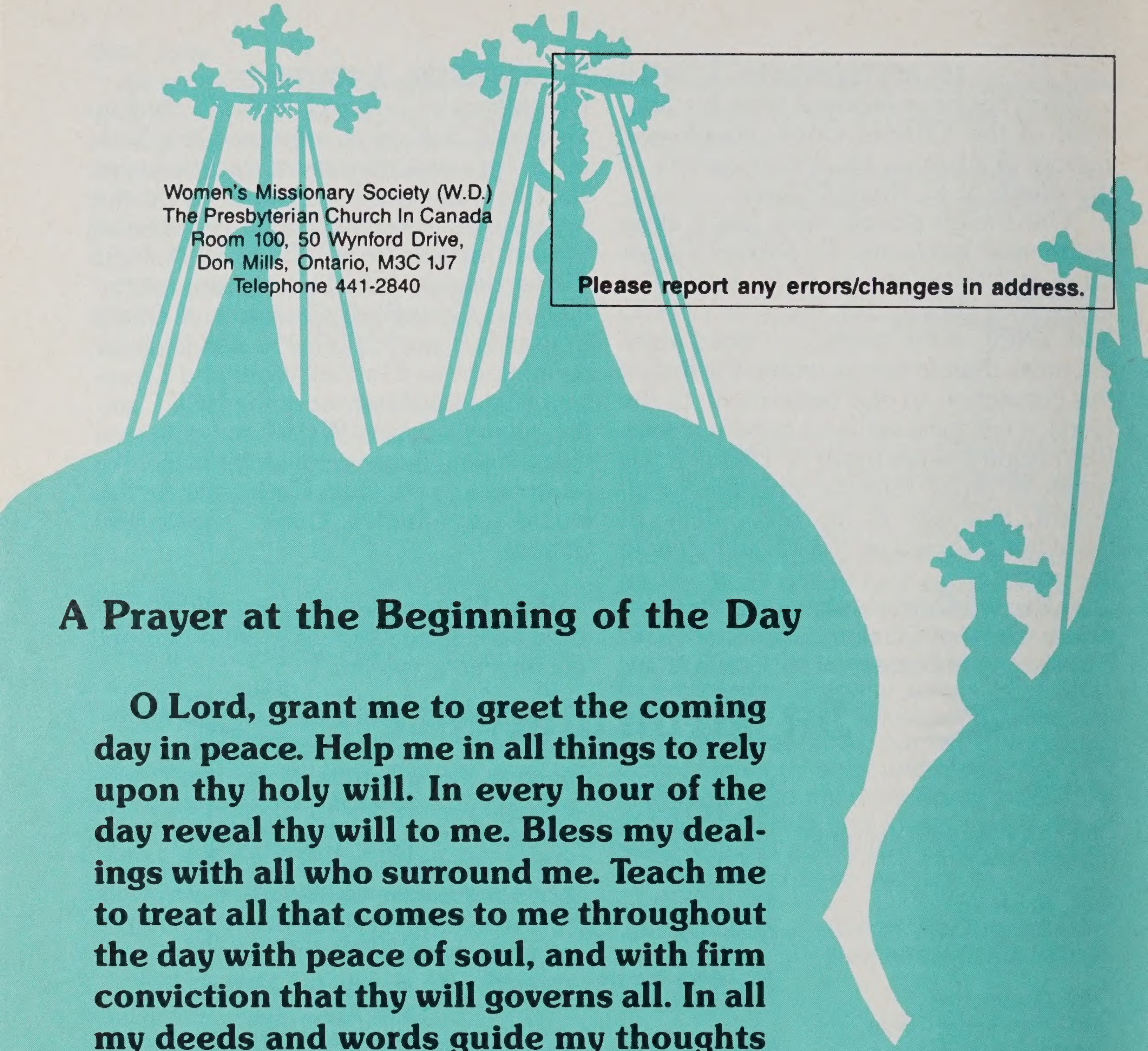
Mrs. Lottie Anderson
St. Paul's, Winchester, Ont.

Mrs. Lillian Brown
Knox, Windsor, Ont.

Catherine Sutton
Mrs. Elizabeth Whittaker
Calvin, Winnipeg, Man.

Miss Isabel McBeth
Old Kildonan, Winnipeg, Man.

Mrs. Anne Fraser
St. John's, Winnipeg, Man.



Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

A Prayer at the Beginning of the Day

O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon thy holy will. In every hour of the day reveal thy will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul, and with firm conviction that thy will governs all. In all my deeds and words guide my thoughts and feelings. In unforeseen events let me not forget that all are sent by thee. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, pray thou thyself in me. Amen.

(by Metropolitan Philaret of Moscow, d. 1867).

GLAD TIDINGS

AUGUST / SEPTEMBER 1987

Volume 63 No. 7 **GLAD TIDINGS** Aug./Sept. 1987

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Cover: Photo of "Columba", Crieff Hills Community by Robert Spencer.

Picture of Amy on page 16 was taken by Katherine Allen.

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EDITOR

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CIRCULATION MANAGER

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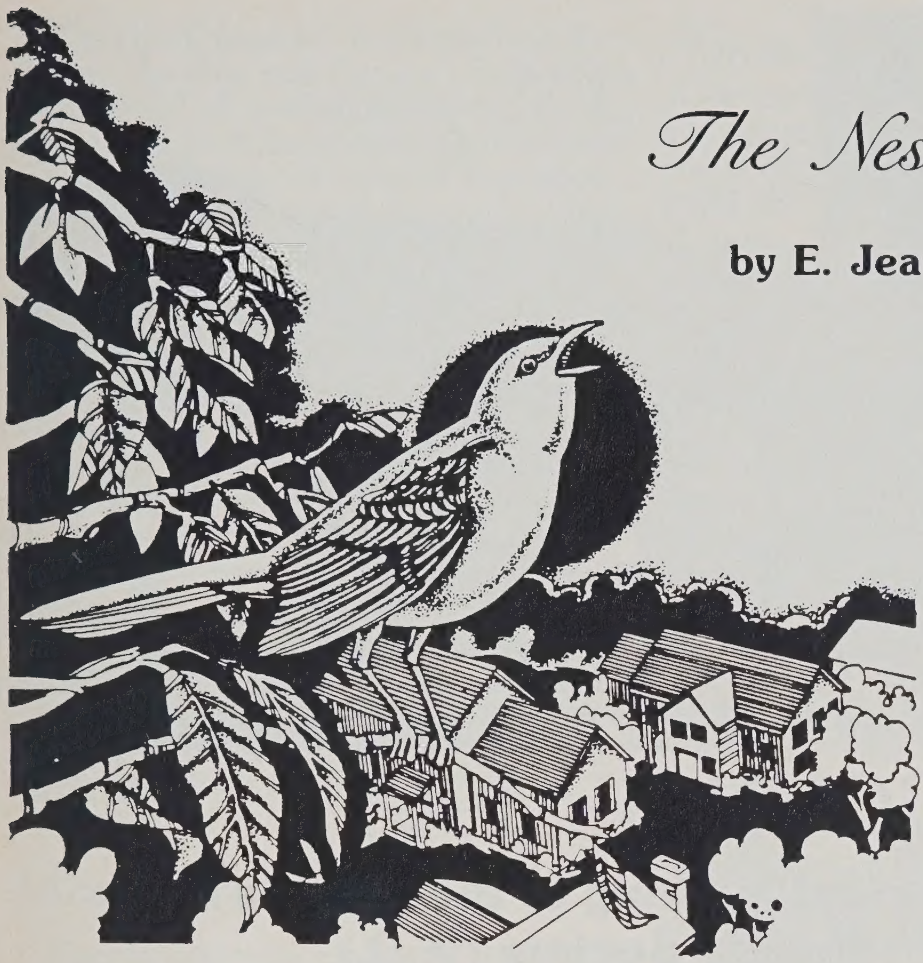


The Nest

by E. Jean Abrams

Pulling the odd assortment of twigs from behind the front door light for the third time was a distasteful task. The pair of House Finch watched each time in evident dismay as they fluttered and chirped their objections. It was not that they were not welcome, it was just the wrong place to build, for them and for us. Later they did find another location where they were able to nest unmolested.

How I wish I could have explained my seemingly cruel actions to the birds. They would have been constantly disturbed in the daytime and kept awake by the light at night. Our continual coming and going could result in long absence of the parents from the nest jeopardizing the maturing of the eggs or the life of the fledglings. But we could not communicate.

Sometimes we find ourselves in circumstances beyond our control and understanding that seem cruel and senseless. Like the birds, we protest. We can see no reason for it all and constantly ask "Why?".

While I could not explain to the birds, God has been able to communicate with us through his son, Jesus Christ. As children of a loving heavenly Father, we know we are under his care. His plan for us is that we may be conformed to his image, and to that end all things, both good and bad, work together for good. In his loving wisdom, our trials are the instruments needed to shape us into that image. We are held in God's hand and nothing can touch us except he allows it, and then it is for good.

The birds turned in another direction and found sanctuary. When we turn from asking "why?" and look to God with trust in his love and wisdom, we will find peace and sanctuary in him.

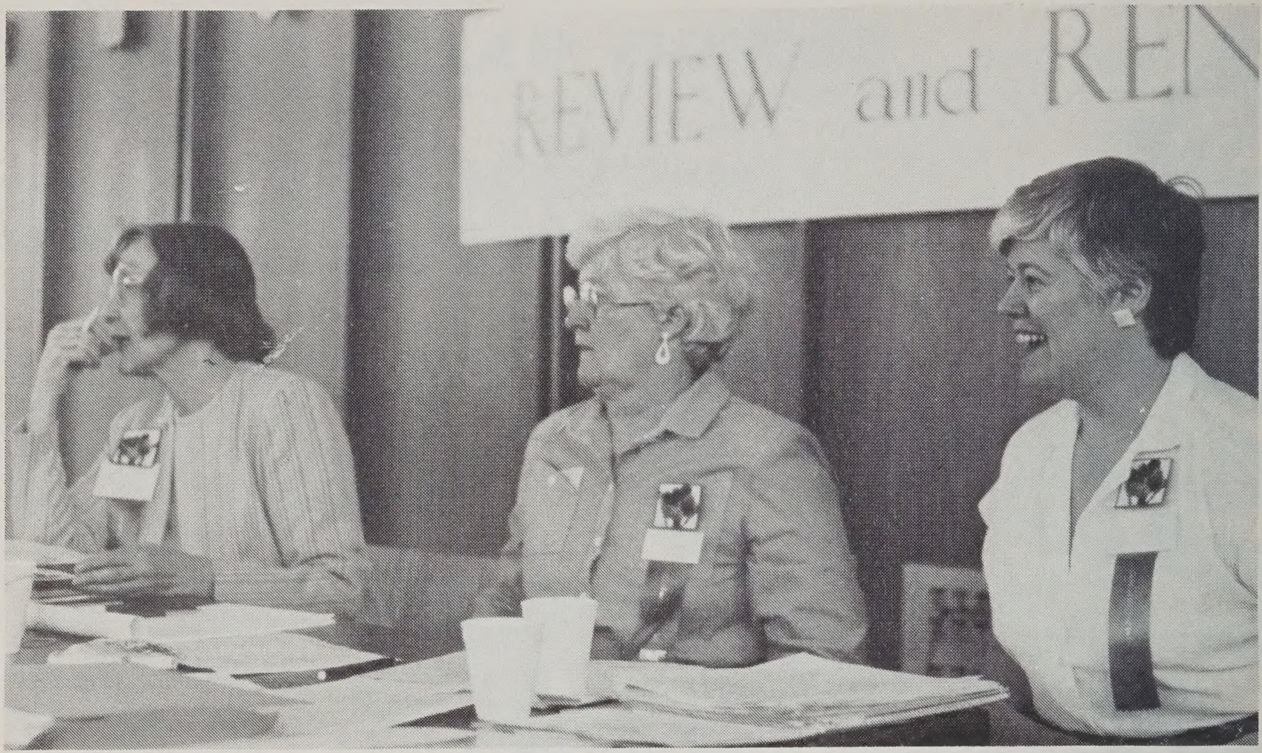


Photo: Lynda Hoffos

COUNCIL 1987

72nd Annual Meeting of the Women's Missionary Society (W.D.)

Winnipeg, Manitoba

May 14, 15, 1987

"Review and Renew"

Those who trust in the Lord for help will find their strength renewed. Isaiah 40:31a

Worship Services

Because of the limited time this year, the worship services were designed to introduce the 1987-88 Mission Study theme: "Peoples and Churches of the U.S.S.R." The opening service, led by Frances Nugent, began with background music by the Original Don Cossack Chorus and "A Prayer at the Beginning of the Day" by Metropolitan Philaret (see back cover June/July GLAD TIDINGS). Lois Powrie gave the meditation "Christ Has Called Us to New Visions" (following).

The theme for the second service of worship was "Courage for a Cross". Delegates were again called to worship by recorded hymns from the Russian Orthodox liturgy. Esther Powell used "The Great Litany" from the Adult Study book, a prayer used every morning by Russian Orthodox Christians. The meditation given by June Stevenson was printed in the June/July GLAD TIDINGS on pages 3 and 4.

The closing service was based on the theme "Review and Renew". Following a message by retiring president Clare Ellis, a service of dedication called elected officers, members of Council Executive, members of staff and all members of the Society to accept the challenge God gives them.

Mission Study 1987-88

As well as materials being introduced through the worship services, the available study books for "Peoples and Churches of the U.S.S.R." were on display. A surprise cable arrived from Leningrad from Barbara Woodruff, Adult Work, and Margaret MacNaughton, Board of Congregational Life, who were on a study tour in the U.S.S.R.: "COUNCIL AND CONGRESS DELEGATES, GOD GRANT YOU MANY YEARS."

Resolutions

Resolutions were approved that dealt with the cost and content of Mission Study Packets. It was also decided that action should be taken to create a more positive image of the Society amongst theological students in the colleges. The GLAD TIDINGS magazine will include articles, when appropriate, related to the Woman's Missionary Society — Eastern Division.

Suggested revisions for the Adult Report Form are to be forwarded to the Adult Working Group.

A resolution from the Hamilton and London Synodical in support of Federal legislation forbidding the use of 'lifestyle' beer commercials was approved.

Appreciation

A vote of thanks was expressed to Morrie McNicoll for her services to the Society. Morrie retired from the position of Assistant to the Treasurer effective May 31.

Finances

An estimate for 1988 of $1,152,704 was approved. The 1989 contribution to the Board of World Mission was set at $488,250.

Special Guests

Edah Chitalo, from the Church of Central Africa Presbyterian, Malawi, was welcomed to the meeting. Mrs. Chitalo, one of this year's recipients of the E.H. Johnson Award, spoke of the work of the Women's Guild in the Synod of Blantyre. There the women do most of the pastoral visiting. Edah, who is a former member of Parliament, and a grandmother, was dressed in the uniform the women wear. It is a visible sign of their work and witness to Christ in their community.

Photo: Alice Brown

Edah Chitalo (right) and Rev. Saul Chitsulu, Church of Central Africa and Presbyterian, Malawi.

The Moderator of the 112th General Assembly, the Rev. Dr. **J. Charles Hay**, gave impressions of our church that he had gathered during his moderatorial year. Images of the Church that he has are of congregations and individuals, each with a story to tell. He indicated that the earmark of a congregation is that it is a support community and that it is turned *out*, rather than *in*, toward itself. The WMS is also a support community, turned outward, beyond the parish to the world.

Presentations

An orchid corsage was presented to retiring President Clare Ellis. Clare then presented a surprise Honorary Membership to her husband Ken in appreciation for his support during her years as President.

Photos: Lynda Hoffos

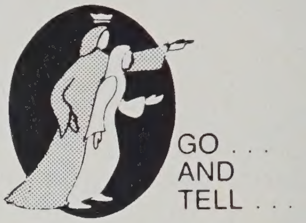
Retiring members of Council Executive were presented with a rose: Alene Morrison, Tam Corbett and Beatrice Scott.

75th Anniversary Committee

Lois Klempa reported that the celebration will be held at the University of Western Ontario, London, May 26-28, 1989. The Anniversary logo was presented.

The logo design is an expression of the theme: **"Go . . . and Tell . . ."** which comes from the conversation between the risen Christ and Mary Magdelene in John 20:17.

The Council expressed the thanks and appreciation of the Society to Mrs. Patricia (Trish) Elford who designed the logo.



For those who will be using the logo for posters, banners, etc., Mrs. Elford suggests that colours be as follows: *Background* — Prussian Blue (a mixture of black and blue), black representing death and blue the unveiling of truth; *Christ Figure* — Blue representing the unveiling of truth; *Woman* — White representing Easter.

Election of Officers

Photo: W. Neville Stevenson

Mrs. Grace Jess was elected President of the WMS (WD). All officers and executive members are listed on the back cover of this issue or in the Annual Report which is mailed to each group in the summer.

Congress

Delegates moved from Council '87 to Congress '87, also held at the University of Manitoba. Theme speakers were Dr. John Savage, founder and President of L.E.A.D. Consultants, Inc. and Dr. Herbert O'Driscoll, Rector of Christ Church, Calgary. All delegates received name tags, with either a prairie crocus or a buffalo on them, individually made by Joanne Instance and other local WMS members.

Highlights of this exciting event included singing led by Bernie Smith from Calgary and a choir made up of delegates and local singers. Displays abounded and sales of books and tapes were brisk. Many Presbyterian missionaries were present, some as delegates, others such as Joe Reed, Central America, who spoke on their present situations.

A very moving Communion Service was the finale. Groups of twelve were arranged in a circle each with a small wooden cross, a loaf of bread and a goblet of wine. Quietly and privately, many were moved to respond in their hearts to the theme "Saying Y-E-S to Jesus Christ Today"!

HOT ENTREES
HOT ENTREES

Photos: Alice Brown

Top: Doris Bryant and Margaret Leask enjoy Red River Boat Tour. Bottom: Cafeteria at Congress '87.

Our readers write:

A Right Brained Christ?

I attended one session of the 1987 Presbyterian Congress on a whim. I had read Herbert O'Driscoll's "Portrait of a Woman". I wanted to meet this man who portrayed Mary, the mother of Jesus, from a male point of view.

I found a place at the back of the large, filled hall. I looked at the audience — the majority were women. I looked at the podium — not a woman in sight. I wandered off and visited the book display where a lone woman was in charge. I picked up a copy of Anne Wilson Schaef's "Women's Reality". With renewed hope I returned to the hall.

"Explanations satisfy, but images haunt," commented O'Driscoll on the topic of who Christ is for us. Schaef further explains: "Paradox cannot be completely understood by the left brain. A great deal of right brain intuition is necessary. Using paradox is the same as heading east in order to reach points west. . . ." (page 145)

What is the image that haunts me? A faithful woman who tended the bookroom, while men speak the words. I left satisfied for I had reached consensus within myself: thank you to the lady in the bookroom, you were Christ for me.

Fem., Winnipeg, Manitoba

Photo: Lynda Hoffos

Above: "Faithful woman" tending Book Room.

"REVIEW AND RENEW"
Closing Message – Council 1987
by Clare Ellis

I would like to review at this time the role of Deborah, a woman of the Bible in the Old Testament, remembering her courage, faith and love, using the Old Testament verse in Judges 4:14* "Go! The Lord is leading you!" and the New Testament verse from I Corinthians 13:2, "if I have not love, I am nothing".

Deborah was the wife of an obscure man named Lapidoth. Deborah's story comes in the first part of the book of Judges. For 20 years, the King of Canaan had oppressed the children of Israel. Their vineyards had been destroyed, their women dishonoured and their children slain. Many had turned to worshipping idols. At this time in Israel's history, the men were more than judges — they were chieftains and heroes as well, and their influence was felt mainly in war.

Deborah was a homemaker. Her house was on the road between Ramah and Bethel, in the hill country of Ephriam where olive and palm trees flourished. She would sit under a royal date palm and give counsel to the people who came to her. Deborah became known far and near as a counsellor in the time of peace, while most of her people stood by fearfully, because they had no chariots of iron while the enemy had 900. Deborah burned with indignation at the oppression of her people. A gifted and intrepid woman, she felt called to rise up against such fear and complacency. She carried in her heart the great hope that God would come to her people's rescue if they would honour Him.

Deborah's religious zeal and patriotic fervor armed her with new strength. There was fire in her eyes, determination in her step and a positive ring in her voice. Imagine Deborah as a great and noble woman. Picture her, a tall handsome woman, wearing a blue dress, striped in red and yellow, and a yellow turban with a long, pure white lace-edged cotton veil reaching to the hem of her dress.

As she counselled with her people and began to sense their common danger, she kindled in them an enthusiasm for immediate action against the enemy.

With courage she summoned one of Israel's most capable military men, Barak, from his home in Bedesh. Deborah let Barak know she was not afraid of Sisera, commander of Jabin's army. Probably she reminded him that God had led the Israelites through the Red Sea and had broken a mighty oppressor, Pharoah. She made Barak realize that God, who had proved Himself to be mightier than Pharaoh, was also mightier than either Jabin or Sisera.

Sensing the spiritual insight that Deborah possessed and feeling the urgent need for her presence and spiritual counsel, Barak said he would go only if she went with him. (Judges 4:8) This is one of the most unusual passages in the Bible, spoken by a man to a woman. It demonstrates a General's great confidence in a woman, a homebody, who had risen to a high place in Israel largely because of one quality — *her abiding faith in God.*

Without hesitation, Deborah declared that she would go with him but that because of the way he was going about it, the honour would not be his, but a woman's. With these words Deborah was more than a leader, she was also a prophet.

When Barak and Deborah came with their 10,000 men to a spur in the hills near where Sisera and his charioteers were, Deborah, looking out from a lofty rock exclaimed "Go! The Lord is leading you! Today he has given you victory over Sisera." (Judges 4:14). We learn indirectly from the Song of Deborah, one of the earliest martial songs in history, that a storm of sleet and hail burst over the plain from the east, driving into the face of Sisera, his men and charioteers. They were confused. With the storm behind them, Deborah and Barak and their forces were not crippled by it.

Sisera, abandoning his mighty chariot, ran for his life through the blinding rain to the tent of Jael where he thought he would be safe because he and Jael's husband had been at peace. Here he fell asleep. Jael took a peg which her husband had used to stretch the tents on the ground and with a hammer drove it into Sisera's temples. It was just as Deborah had prophesied. Sisera was dead.

At the end of the Song of Deborah, which runs through 31 verses of Judges 5, her courageous voice sounds forth triumphantly. Her people were no longer enslaved! Such fire as Deborah possessed literally never died out of Israel. Her glorious victory is best recorded in the last lines of Judges 5, "And there was peace in the land for forty years".

Courage, faith and love can be found in the lives of so many other women of the Bible and so it should be today! In Hebrews 11:6 we are told that no one is a Christian without faith. Faith is a way of living, a new outlook, a distinctive lifestyle. So we, as Christians, live by faith, walk by faith and meet every situation in faith. Our faith grows, is tested, and one day will be rewarded!

How can we as members of this Women's Missionary Society, reflect our faith, as Christians? By loving God, and like Deborah, by loving God's people. Love, when it is lived out, should make it easier for other people to believe in God: "but if I have not love, I am nothing". I Corinthians 13:1.

Let us be renewed in spirit with the words of this unknown author —

"Because I have been given much
I, too shall give
Because of Thy great bounty, Lord
Each day I live
I shall divide my gifts from Thee
With every person that I see
Who has the need of help from me."

Photo: Lynda Hoffos

Retiring President Clare Ellis

The aim and purpose of the WMS (W.D.) is not to be an end unto itself, but a means to mission — God's mission — given through His Son, Jesus Christ, to His disciples:

"Go, then to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And remember! I will be with you always, to the end of the age". (Matthew 28:20).

As Christian women we accept that commission.

As member of this WMS (W.D.), and Christians, we press on toward another year, determined to keep our objectives to encourage one another and all the people of the church to be involved in local and world mission, and to fulfill our responsibilities as stewards. Let us be thankful for the rich heritage of the past. May we be inspired and challenged as we stand ready to meet the even greater and more complex needs of this new era!

As our theme says, "Those who trust in the Lord for help will find their strength renewed".

*Scripture references from *Today's English Version*

"Christ Has Called Us To New Visions"

Opening Worship — Council 1987

by Lois Powrie

"Christ has called us to new visions
Here to celebrate and praise,
Here confess our old divisions,
Here our peace petitions raise. . . .

As we listen to each other,
As we speak in joy and pain.
We become as sister, brother,
Reconciled, at one again.

Only thus in work and feeling
For our neighbour far or near
Can we worship God revealing
Gifts of grace among us here."[1]

During the coming year we will be hearing the "Sights and Sounds of the USSR" as we study and celebrate with the "Peoples and Churches of the Soviet Union" the 1000th Anniversary of the coming of the Gospel to their lands.

Many people are excited as they look ahead to this study. They remember the wonderful things that happened in China after our study of that "communist" country. Doors were opened and churches re-established in new ways as a result, I believe, of the prayers of the people who studied that theme.

For some people a study emphasis on "Russia" may cause problems and provoke questions because we stereotype all the people there as "communists" and see no hope in them. We class their government as a dictatorship and assume they cannot change to allow for a freer society. We read our newspapers and watch TV and are influenced in our thinking by reporters and commentators whose views are coloured by the American government's point of view.

Christ *has* called us to new visions of a world where people care for and support one another, where people listen to each other's stories — opening their ears to hear, their hearts to feel, and their eyes to see beyond the printed page or the TV screen to accept each person as an individual, realizing each one is unique.

The stories of individual Russians, their relationship to the Christian church, their struggles in life, should all open our eyes to a new vision of a people of deep faith who are no different from ourselves. They have borne crosses and faced problems that we can never know but, as Christians seeking to serve the one Lord who rules over all people, we should be aware of these problems. We should pray that the Holy Spirit may be with them, and with us to give us a new vision of one another as sisters and brothers, children of the one God who created the world and all that lives in it.

In our worship, let us listen for the voice of God, speaking to us, calling us

". . . young and aging,
Men and women, bound and free,
Colours, talents, thoughts engaging
Joined in one community.
Christ re-molding, healing, leading:
Sins forgiven! Life restored!
Let us live, God's justice heeding
Strengthened by our risen Lord."[2]

Prayer: Open our eyes O God to a "new vision"
of your world, of your peoples
Let the ground between us become Holy Ground.
As we seek to serve, may our eyes be opened
to see you in everyone around us, near and far.
Amen

1,2 — From A SINGING FAITH. Words © 1982 Jane Parker Huber. Used by permission. (Also in JOY IN SINGING which is now out of print.)

A SINGING FAITH is available from the WMS Book Room for $11.50 plus 50 cents handling.

1987 Graduating Class Ewart College

PETER CATON
GERALD CAMPBELL STUDIOS

MARGARET MARIE CULTMAN
MERIDYTH ANNE McCABE
GAIL CHRISTINE McHARDY
B.Sc
NANCY JEAN NICHOL
JILL LOREE TIIHONEN

Ewart College Graduation 1987

Miss Charlotte Farris, retired Deaconess of the Presbyterian Church in Canada, who served the Church for 37 years, was the speaker at the Graduation Service held at Ewart College on Tuesday, May 12, 1987. The title of the address was "Serving and Being Served". Miss Farris spoke with a commitment that comes with years of experience in the Church and with a real sense of humour about the call to service that draws young people into the educational life of the Church.

The Graduation Service brought to a climax some of the special events held in honour of the 90th Anniversary of the College. On Sunday, May 10, an Open House was held at the College. Mr. Dugald Henderson, great grandson of Mrs. Thomas Ewart, was present to cut the anniversary cake and to reminisce about the founding of the Ewart Training Home in 1897.

On Monday evening, May 11, a special dinner was held at the College for graduates, their parents, relatives, friends, supervisors and professors.

The Rev. K. E. Boyer and Mr. George Huggan representing the Presbytery of East Toronto conducted a brief Service of Certification. Miss Meridyth McCabe from Thornhill Presbyterian Church and Miss Jill Tiihonen from Eckville Presbyterian Church were certified for designation to the Order of Diaconal Ministries.

The Chairman of the Board, the Rev. J. D. Gordon, B.A., of Southampton, Ontario gave a statement of the significance of the College and its students in the life of the Presbyterian Church.

The faculty distributed scholarships earned by the students during the academic year 1986-87 and presented diplomas to five graduates.

— Marie Coltman, Aldershot Presbyterian Church, Burlington, Ontario
— Gail McHardy, B.Sc., St. Andrew's Presbyterian Church, Brampton, Ontario
— Meridyth McCabe, Thornhill Presbyterian Church, Thornhill, Ontario
— Nancy Nichol, Atwood Presbyterian Church, Atwood, Ontario
— Jill Tiihonen, Eckville Presbyterian Church, Eckville, Alberta

The Rev. Irene Dickson and Miss Ina Adamson presented the diplomas and scholarships to the graduating students and the Rev. R. C. Mathewson, Professor of Religious Studies and Director of Continuing Education and Rev. Helen Goggin, Associate Professor of Christian Education, presented the awards to Undergraduate students.

The following scholarships were awarded:

Alumnae Scholarship
— Nancy Nichol
The Ruth Dick Memorial Scholarship
— Nancy Nichol
The William R. and Ada Major Scholarship
— Shannon Taylor
The Joan Large MacLellan Scholarship
— Jill Tiihonen
The Reverend E. L. Garvin Scholarship
— Eileen Bunyan
The Catherine Irene Williams Memorial Scholarship
— Marie Coltman and Nancy Nichol
The Dr. John Stenhouse Memorial
— Eileen Bunyan and Ruth Ann Herbison
The Knox, Guelph — R. J. Berlis Scholarship
— Meridyth McCabe
The Muriel Jennings Gray Scholarship
— Nancy Nichol
The Evelyn B. and Donald B. Cram Scholarship
— Ruth Ann Herbison
The Thomas and Magdelen Jebb Scholarship
— Shannon Taylor
The Isabel Ross Memorial Scholarship
— Eiko Hosaka
The Gladys Sim Memorial Scholarship
— Nancy Nichol
The Ethel Simpson Memorial Scholarship
— Sherry Darling
The Isabel Glenn Scholarship
— Marie Coltman
The Class of 70 award
— Meridyth McCabe
The Jennie A. Thompson Memorial (W.M.S., W.D.)
— Gail McHardy
The Robert and Elizabeth McKay Memorial Scholarship
— Nancy Nichol
The A. Campbell Burgess Scholarship
— Marie Coltman, Meridyth McCabe
Lillian, Edith and Florence Heal Memorial Scholarship
— Nancy Nichol
The Evelyn and Bruce Snider Scholarship
— Jill Tiihonen

CELEBRATE EWART'S 90TH ANNIVERSARY

VIDEO: "Celebrate the Spirit" — Christian Education and Christian Educators, yesterday, today and tomorrow. Available for rent from Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

BOOK: "To Keep the Memory Green — A History of Ewart College" by Irene Dickson and Margaret Webster. Available for sale from Ewart College. $5.00 plus $1.00 postage and handling.

Blessing, Thanksgiving and Sharing

A Thanksgiving Worship Service

by Lynne Geddes

Call to Worship: Read Psalm 92:1-5

Hymn: Praise the Lord* (based on Psalm 8),
(tune — Cwm Rhondda, #504 in the Book of Praise)

Lord, we join to sing your praises,
for the world which you have made,
for the sun and moon above us,
for the sky with stars arrayed.
Lord of power, Lord of wonder,
of your greatness now we sing;
hear the praises that we bring.

Yet of all in your creation
we receive your deepest care;
spirit-made in your own image,
given love beyond compare.
God Creator, God Provider,
may we your true people be,
and fulfill our destiny.

Prayer: Creator God, we come into your presence with thanksgiving.
Holy is your name, for your ways are perfect.
Gracious is your love, for your patience is long-suffering.
Wondrous are your works, for they reflect your splendour.

Come into our midst now, as we offer you our praise for the beauty of the earth,
for the abundance of the harvest and for the gift of new life in Christ Jesus.

Forgive our sins; heal our souls; strengthen our faith; for we long to be your servants and stewards in the world.

In Jesus' name we pray. Amen.

Hymn: #570 For the fruits of His creation

Scripture Reading and Meditation:

Reader 1: I Chronicles 16:1

Reader 2: The ark of the covenant brought blessing to the people. David wished these blessings, freely given by God, to continue to abide with them. Therefore, he decreed the ark be brought to Jerusalem. The ceremonial procession rejoiced with dancing, shouting and the sounds of trumpets on its journey. When the ark was placed in the tent, sacrifices of praise and thanksgiving were offered to God.

Reader 3: God's covenant presence abides with us today. We are assured of His promises and blessings. In response, we too make our offerings of thanksgiving to Him. We bring the bounty of our harvest, the labours of our

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*© Flora Litt. Used with permission.

hands and the fullness of our lives.
(At this time, items are to be presented to and placed at the front of the worship area that represent the harvest, the labours of the hands and the fullness of the lives of the women of your group.)

Reader 1: I Chronicles 16:2-3

Reader 2: Following the presentation of gifts to God, David turned to all the people to give food to each of them. David shows, by example, that the gifts we receive from God bring responsibilities. We are called to share them with others. We must not live in isolation.

Reader 3: Jesus said, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me . . . whatever you did for one of the least of these brothers (and sisters) of mine, you did for me.' (taken from Matthew 25:34-36, 40b NIV).

Reader 2: Let us give our offering that we may share it with others as we walk in the way of the Lord.

Reader 3: Offering Dedication — 'Lord we place before you our offerings so that we may give you thanks for these blessings, and share them with others. Accept our gratitude and use our gifts for your glory.' Amen.

Reader 1: *Blessings, thanksgiving, sharing.* God freely bestows goodness on His creation. In our praise and thanksgiving, we bless God's goodness. When we reach out to the needs of others, we are God's blessing for them. This interchange creates the beauty of the Christian life. This interchange is the necessity of the Christian life.

Reader 2: As we read David's Psalm of Thanksgiving together, let us rejoice in God's blessing in our lives. May we go from this place to offer blessing to others in God's name.

Reader 3: I Chronicles 16:8-11

People on left: I Chronicles 16:12-18

People on right: I Chronicles 16:19-22

People on left: I Chronicles 16:23-24

People on right: I Chronicles 16:25-27

People on left: I Chronicles 16:28-29

Hymn: #103 Now thank we all our God

Commissioning: Read I Thessalonians 5:16-18, 23-24

Thinking of . . .
Uniting Two Groups Into One?

Here is an outline to illustrate how a Unified Group was started

Reasons to unite our groups — WMS and Ladies Aid:

1. Two small groups with many of the same people on both executives.
2. Members of the WMS were older women who were finding it increasingly hard to participate and be enthusiastic.
3. Many of our Ladies Aid members were "associated members of the WMS".

We used the booklet "A Unified Plan for Women's Work in the Local Congregation", available from the Adult Programme Secretary, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7, as a guide. Both groups studied this booklet and it was given to the Session to study. The Session approved the idea of joining the two groups.

Having received Session's approval and each group having studied the booklet, the question of unifying the groups was presented to each group for a vote. We used a secret ballot system and a ballot box because we felt members could vote without being influenced by leaders in the group or by a friend's opinions. Ballots were opened and counted at the meeting of each group. We only had one negative vote so we felt that we could proceed to unite the WMS and Ladies Aid.

Sample of ballot:

To unite WMS & Ladies Aid

Yes ☐ **No** ☐

Place an × or ✓ in one

A committee with 2 persons representing each group worked out the constitution and by-laws. A choice of 3 names was given to each group out of which the name "Presbyterian Women" was unanimously chosen.

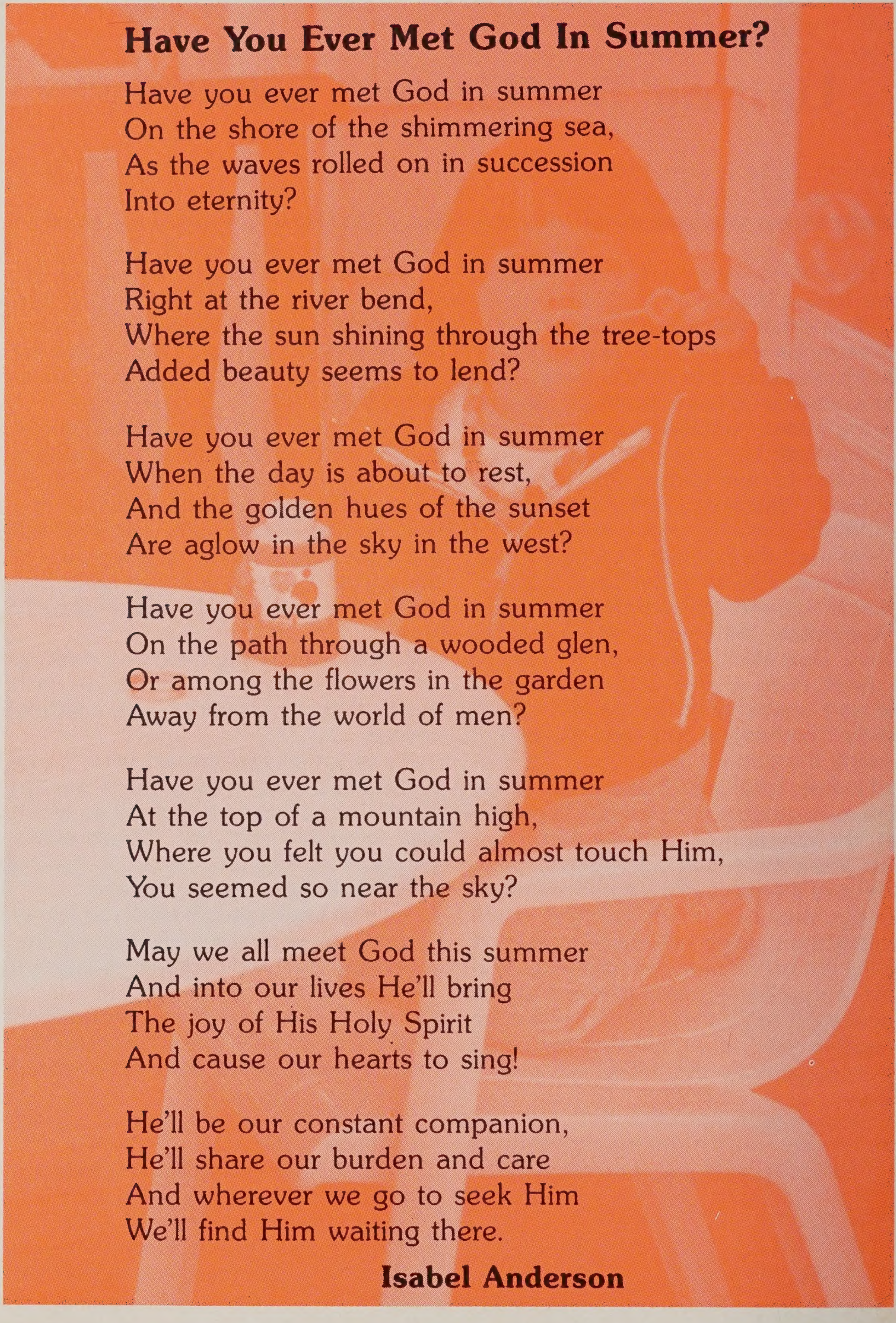
The constitution and by-laws were presented to each group and to Session for changes or modification. All changes were made and the revised constitution and by-laws were presented to each group and the Session for adoption. At the end of the fiscal year the WMS and the Ladies Aid groups were officially closed.

A nominating committee was made up with equal representation from each group and an executive was carefully chosen.

A program committee with equal representation from each group was appointed to outline a year's program which was accepted by the "Presbyterian Women".

A few things to keep in mind.

1. Take at least a year to work this united plan out — do not make hasty plans.
2. Present pros and cons that your group may have.
3. Get Session's approval and advice.
4. Choose a new executive carefully, keeping in mind what your group needs.
5. Start with a clean slate and a fresh outlook.
6. Take your plans and expectations and problems to the Lord in prayer and not to your best friend.
7. Expect a few flaws and aim to correct them with diplomacy and much forethought.



Have You Ever Met God In Summer?

Have you ever met God in summer
On the shore of the shimmering sea,
As the waves rolled on in succession
Into eternity?

Have you ever met God in summer
Right at the river bend,
Where the sun shining through the tree-tops
Added beauty seems to lend?

Have you ever met God in summer
When the day is about to rest,
And the golden hues of the sunset
Are aglow in the sky in the west?

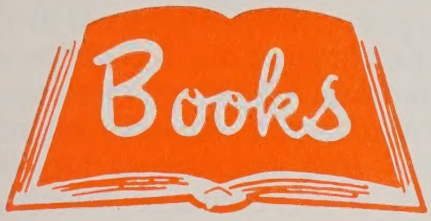
Have you ever met God in summer
On the path through a wooded glen,
Or among the flowers in the garden
Away from the world of men?

Have you ever met God in summer
At the top of a mountain high,
Where you felt you could almost touch Him,
You seemed so near the sky?

May we all meet God this summer
And into our lives He'll bring
The joy of His Holy Spirit
And cause our hearts to sing!

He'll be our constant companion,
He'll share our burden and care
And wherever we go to seek Him
We'll find Him waiting there.

Isabel Anderson



Available from:
WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

CREATED IN THE IMAGE OF GOD *by Michael W. Foss. Published by Augsburg. Price $4.00. Guide $5.70.*

One of a series of study courses in the "Image" series for young students. *Created in the Image of God* promotes the basic view that every person is created important. A real grasp of this fundamental truth would change many attitudes and situations immediately, and what a difference that would make everywhere! Somehow we tend to feel that important people are few and usually only among the rich, without ever realizing the destructive elements of evil that separate people even more than distance does.

From six different passages of Scripture the teaching is verified — so it must be worth noting! "It's ironic but every time we put down another person, we put ourselves down" — and the earlier this lesson is established in life, the better for all.

The bottom line here is that the whole Church is made up of people with hurts and problems, people who are not perfect. But faith in the risen Christ proves Love's appreciation of individual potential worth and His enabling Grace for all of life, in this world and the next.

Evelyn Hammond

YOUNG ADULT MINISTRY *by Terry Hershey. Published by Loveland, Colorado: Group Books, 1986. Price $18.25.*

As the "baby boom" generation comprises a significant portion of society, it is this book's aim to focus upon the objectives and organization of Christian ministry in young adult groups. The overall "cook-book" format should appeal to those who prefer an extremely orderly presentation. Chapters are written in an easy-to-read style, with a summary of "key points", and guide questions for readers who desire to expand and discuss any chapter's material.

The diversity of lifestyles of adults aged 18-35 (whether career-oriented, married, single, etc.) present difficulties to group ministry of only one form, and so individuals planning church work for this age are directed to establish appropriate goals and programs based upon needs. The author presents not only numerous problems which may arise for any young adult group, but also potential means for coping. Although he admits it is a great effort to establish a firm foundation for young adult ministry, the author concludes that we can plant the seeds and know Jesus is faithful: we do not work alone.

Derek Glacier

HAVE YOU MET MY DIVINE UNCLE GEORGE *by Patricia Wilson. Published by The Upper Room, Nashville, Tenn. Price $8.65.*

From the background of Stillwater Farm where, as a single working parent, she lives with her two children, chickens, donkeys, cats, dogs and wild birds, Patricia Wilson in her third book draws examples that remind us of God's divine gifts. Sharp knives illustrate the gift of wisdom; an old apple tree, eternal life; and an aged donkey "amazing grace" for the small "s" sinner. A chapter on the gift of healing answers many of our perplexities concerning God's responses to our prayers. In writing on the gift of "the desires of your heart" she shares an original way for beginning the New Year.

This book is more structured than her previous ones as each of the first ten chapters deal with one of God's gifts, while the final chapter entitled "Christmas Every Day" reminds us that each new day the Lord provides us with fresh gifts. Each chapter begins with a Scripture verse and could be easily adapted for a devotion. Her homey examples and lively sense of humour make her books ideal for the guest room or for that special hostess gift.

From an immature view of God as a "Divine Uncle" arriving at times of crisis with handouts only to disappear when the crisis is over, we come to a fuller understanding of God, the loving parent providing us with every good gift and equipping us for our daily walk with him.

Caroline Andrews

THE SECRET OF ABUNDANT LIVING *by Charles L. Allen. Published by Fleming H. Revell Company, Old Tappen, New Jersey. Price $4.90.*

You are a somebody, a unique individual, created by a loving God who has made you for a special purpose. In an age where God is rarely acknowledged and the Christian faith considered irrelevant, where many can see no meaning in life and no hope of changing existing structures, this is a timely message. Charles L. Allen, minister of the largest Methodist Church in the United States, points out that we emphasize love of God and love of neighbour, and overlook the importance of loving oneself. Realizing that in the eyes of a loving God each of us is an important individual is the first step in learning self-respect without which we are unable to reach loving relationships with others.

Speaking from a wealth of experience, through story, anecdote, poetry and quotations from the Bible, the author illustrates his points. Each chapter is divided into sub-headings so that it could be easily adapted for daily devotions.

While the author at times might be faulted for being simplistic or for allowing his gifts as a raconteur to diminish his arguments, these same characteristics still make this book readable and easily remembered.

Those who work with teenagers, whether parents, relatives or youth leaders, will find much helpful advice. All of us, regardless of age, encounter disappointment and failure when self-confidence is shattered and we need encouragement to start afresh. Every page contains practical suggestions for daily living. He warns against living in the past: with "your eyes glued to the rearview mirror, you will see where you have been, but you will likely wind up a wreck in some ditch", while always worrying about tomorrow is like travelling by plane when "we miss the scenery, worrying about the turbulence ahead." Facing our fears, learning from our failures, coping with pain, overcoming an inferiority complex, developing self-confidence are some of the ways he encourages us to live up to the best that is in us, and to discover the secret of abundant living.

Caroline Andrews

A SINGING FAITH *by Jane Parker Huber. Westminster Press. Price $11.50.*

If you have ever wished that you could find hymns that combine the new and the old, this is the book for you. The author has taken familiar melodies and written lyrics which are inclusive in their language and contemporary in the thoughts they express.

She has also included a commentary on the hymns and given suggestions on how to write your own hymns to suit your own situation.

An excellent resource for ministers, choir directors and leaders of all age groups.

Off the Press!

Seedtime & Harvest *by L. June Stevenson. Published by The Women's Missionary Society (W.D.), Don Mills, Ontario. 32 pages, $3.00.*

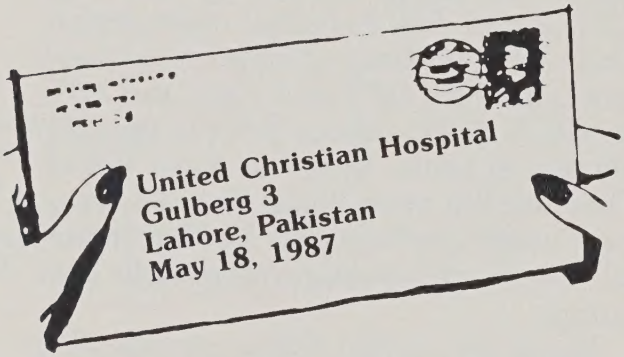
Now available in one volume is the second collection of June's writing from the GLAD TIDINGS magazine. June writes, ' "For all of us life has its ebbs and flows, its beginnings and endings." From seedtime to harvest our lives move inexorably along — sometimes dramatically, often quietly uneventful. Through our pain and our joy, God is there; in the ordinary routines and events of daily life we encounter God at work in ourselves and others. I hope that through these expressions of my thoughts and experiences, God will speak to you.'

Order some now for yourself and as gifts for friends.

Spoon Available

A rodium-plated, gift boxed spoon with the WMS (WD) crest on the handle, is now available from the WMS Book Room. Price $6.99 + 50 cents postage.

Dear friends,



United Christian Hospital
Gulberg 3
Lahore, Pakistan
May 18, 1987

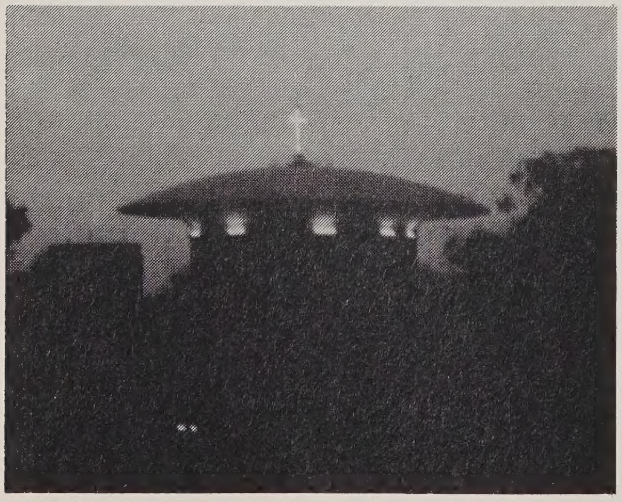
I discovered that Gulberg means rose leaves, a beautiful name for a suburb in this lovely city. Very hot weather has started again after nearly 3 weeks of rains and cooler weather. Rains in the middle of the dry hot season are most unusual. Stocks of wheat in the fields have been damaged. We're enjoying a variety of melons, including honey dews — but there are no cantaloupes. Our peaches and plums are small but the apricots are excellent. Foodwise I'm doing very well. I get enough meat, fish and chicken and locally made cheese (one variety) which is good. I buy milk packaged for shelf storage, a great improvement over watered-down fresh milk, as sold in the past by individual milk-men.

I feel now that I'll manage quite well through the hot season. I won't be going to the hills until July 11th to Murree, for language school, during the rainy season. Early in March, I began to have a language tutor from 4:30 to 6:30 p.m. five days per week. However, I can't speak much yet as the verb endings are difficult and very different from Oriya, which I learned in eastern India. The verb roots are usually the same, but they are so hidden within masculine and feminine endings that I don't even recognize them, until we ponder over them.

I have enjoyed visiting Shalimar gardens and ancient buildings dating back to the Moghul Emperors over 500 years old, and still in good condition. Last weekend I was in Tanila, where I saw the museum and archeological excavations of cities built some centuries before Christ. I even saw some crosses and the location of a church which the disciple Thomas apparently founded. I was in Tanila for a Sister Tutors' Conference. It was good hearing their ideas and concerns about nursing education. Guest speakers came from the Aga Khan College of Nursing in Karachi, 1000km. south. They told us about their curriculum and integration of community health — based on Canadian input.

Our community health program is going well. Our team functions happily together, usually in two groups. We've finished surveying 3 slum villages on the N.E. edge of Lahore, nearly 400 homes. 11% of babies die before one year of age. 24% of children one to 5 years of age have thin arms, measuring less than 13-1/2 cm. This indicates malnutrition. Only 20% of these children have been immunized for DPT and Polio and 30% for B.C.G. (T.B.). About 3/4's of the people live in tents. Very few have toilets. They use the open fields. Puddles, stagnant water, garbage and flies are plentiful. There are however many wells with pumps.

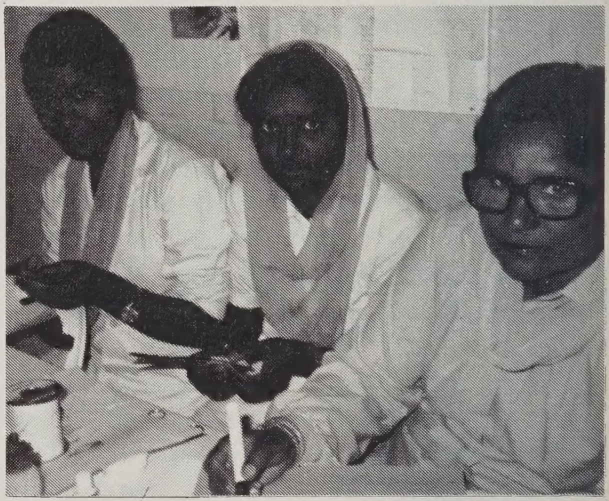
Today we started follow-up teaching and weighing of babies under one year of age. We plan to weigh them once a month. Few parents know the birth date of their children so we "guesstimate" them.



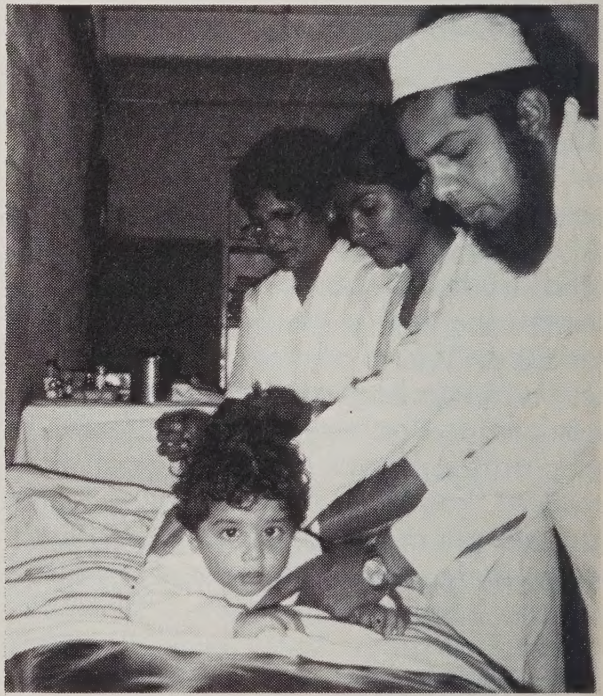
Above: United Christian Hospital after sunset.

We do not plan to immunize the children but rather to encourage use of vaccinators who visit the area, and of nearby clinics. We do not want the people to become dependent upon us, but to become aware of resources already available.

Dr. Rick Allen, our Director, and Dr. Fazal Haq, Assistant Director, did not go from house to house in the survey teams, as that would have made the work curative rather than preventive. People quickly surround them wanting medicine for



Left to right: Student nurse — Violet, Community Health Aide — Parveen, and staff nurse — Mrs. Sajida Samuel.



Father and child with Sajida and Violet at Immunization Clinic.

numerous ills. The care they would give on the spot would not be properly diagnostic nor comprehensive — not good medicine, and results would not raise the health practices adequately. We want people to become aware of what they should do themselves to resist disease, and how to take advantage of medical facilities available.

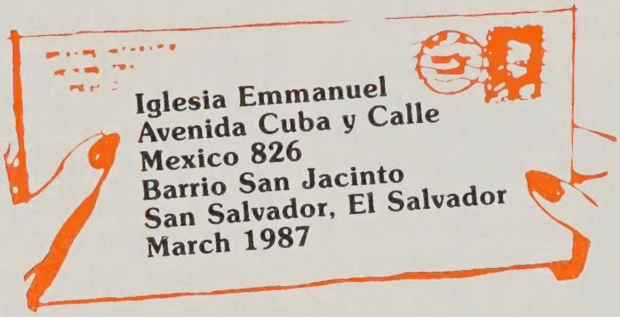
We are making audio-visual materials — mostly series of flash cards. We found people very attentive today, as we tested out some cards on "care and prevention of diarrhea in children."

We are halfway through Ramadan, the Muslim month of fasting, when people may not eat or drink any fluids between 5 a.m. and 7 p.m. They have two meals, one at 7 p.m. and another at 3:30 a.m. They devote themselves to prayer and listening to readings from the Quran. Loud speakers in the mosque minarets broadcast these readings long distances at frequent intervals day and night. From my apartment I hear 2 or 3 of them from different directions. There is much zeal and devotion in the voices I hear. I pray for these people to receive the love of God. When I want to sleep, I use earplugs and turn on my noisy cooler to drown out the noise. (It cools my room 5 or 10 degrees too, but is not an air conditioner.) At 5 a.m. the washermen start slapping laundry on cement wash stands — so I wake up.

Please pray for us. Good wishes to you.

Sincerely,

Myrtle Macdonald



Iglesia Emmanuel
Avenida Cuba y Calle
Mexico 826
Barrio San Jacinto
San Salvador, El Salvador
March 1987

Our church's ministry in Central America almost overwhelms one at times and the tense social and political climate make the work that much more difficult, but also that much more important.

In January of this year, a young woman whom I know quite well was released from political prison in El Salvador. I had been visiting her regularly over the past year and had come to know her rather well. It was always difficult to bring her two-year-old daughter to the prison, because it was so difficult for the child to leave her mother again. The toll on the young husband was even more telling. The woman was a leader in the human rights movement in the country and had been picked up in a "sweep" of such institutions. Her "crime" was standing for the rights of the prisoners and for families who wanted to know what the authorities had done with their disappeared children. I wish I could describe for you the feelings on the night of her release — tremendous joy, fear she would be apprehended again (she had been released, along with some twenty others, in exchange for a colonel whom the guerilla forces were holding and who had been turned over to the Archbishop of San Salvador several hours earlier), and both sadness and rage that she now has to leave the country.

In January and February, I visited a number of development and emergency projects, some sponsored by PWS. At Chiltepe, a massive project to increase milk production and dairy herds outside Managua, we heard about a recently discovered plot by the contra forces. The project is going fairly well and milk consumption across Nicaragua is increasing.

Also cattle are now being sold to small farmers so that they can increase and improve their own herds. So the contras introduced bacilli into some of the vaccines which were to be injected into the cattle with hopes of spreading disease throughout the farms and making it necessary to slaughter all the animals. Luckily the plot was discovered and now all vaccines are chemically checked before being used.

Another contra victim this year was the director of one of the church health posts in rural Nicaragua. Because he had succeeded in reducing infant mortality rates (actually they now approach those in Canada in those areas which have church-supported clinics), the terrorists came to his town. They burned the clinic, took the medicines which they wanted and destroyed the rest and then tortured, mutilated and finally killed the clinic director and health promoter. It is another of a long list of contra attacks against the civilian population which have been condemned by all reasonable authorities in the area.

Also in Nicaragua, I visited the Atlantic coast city of Bluefields. There we are supporting, through PWS, a tiny well project. A student from the University of Toronto has been helpful in advancing the project as far as it has now progressed. Women from the village stand up to their hips in muddy water all day long to wash clothes. The creek is one of the most polluted I have ever seen — including bodies of dead animals which float by. Our partner agency in this case is a small group of pastors who are trying to respond to specific needs of the poorest members of their community. This is their first development project and we are hoping to encourage their efforts. To think of those women standing upright under a roof to protect them from the sun and the torrential rains! How can we in Central America adequately thank our Canadian brothers and sisters?

I returned to Canada just a week ago and find much discussion raging over the implications of the "Irangate" or "Contragate" affair. Nicaraguans, of course have affirmed that such support had been going on and they are once again proved right. The sad thing, I think, is that the crucial question in the lives (and deaths) of Central Americans is once again being decided outside the region. The most important question in Nicaragua (and for that matter in El Salvador and elsewhere) is when the war will stop.

Now to the earthquake in San Salvador. Dr. and Mrs. Hay had left the region, flying out of San Jose (Costa Rica) several days before. I had flown back to San Salvador the day before the earthquake and was stopped in traffic when the quake struck. At first I thought that someone had run into my car, next I thought that a bomb had exploded. I saw that the street was undulating, like a carpet that was being shaken. Then I realized what was happening.

The month afterwards was filled with many tasks . . . helping people look for loved ones, helping them to try to find shelter, distributing food and water and trying to put together a comprehensive "package" of emergency aid. It was a moving and exhausting experience, working eighteen hours a day with people, many of whom then had to go home to places that had been destroyed. San Salvador is not a city of skyscrapers; if it were, many more than the 2000 would have died. One building, the Ruben Dario, had been condemned as unsafe following the last earthquake about ten years previously. When it collapsed, some 200 people died. They sifted through the rubble for almost three weeks looking for survivors and bodies. Finally they had to burn the rubble to prevent disease.

I return to Canada for deputation in these months. I look forward to seeing many of you across the country and hope you will continue to write to me and to pray for the work.

Sincerely,
Joe Reed

Celebrate Youth

I am writing this month's "Celebrate Youth" on one of the hottest days this summer and at the end of a week when I have really "celebrated" with youth.

At Kintail Camp one group was celebrating the end of their programme year with a rally as approximately 165 children and youth and 65 adults joined together in the kinds of activities that they would share in a regular camp setting.

The second group was the congregation in St. Andrew's, Mount Forest, Ontario. This congregation of approximately 200 members, with a Church School of around 34 children and 6 teachers, celebrated the completion of their special Offering Project — "Motorcycles for India". This was the first time they had participated in the yearly project. And they did so with great enthusiasm!

Special activities in which the Church School teachers and pupils got the congregation involved, included a congregational kick-off dinner; an austerity meal (most people ate rice); a WMS — Ladies Aid bake sale and tea; a Board of Managers lawn sale during which the Fireside Group sold coffee and doughnuts.

Styrofoam cups with the lids on, and a motorbike on the side, were used as banks which were given to members and adherents of the congregation. They were encouraged to give money "for bikes — not bites".

The final project was a cookbook with recipes from EVERYONE — children and adults. The children wrote their recipes out by hand and decorated each book. The adults' recipes were typed by one of the mothers and the books put together by the teachers and pupils.

There were prayer and study sessions, special speakers and work parties, along with an activity afternoon.

At a Church Service to celebrate the completion of the project I was presented with a cheque for $2,000.00.

A song called "It Only Takes a Spark" was sung at the service. It did only take one person to present the idea of sharing. Minister and teachers helped to fan the flame and a congregation was set on fire to do something for others. I truly celebrated with the Rev. Donna Riseborough and the members of St. Andrew's.

Lois Powrie

Above: Congregation lines up to put offering in "terrarium". Below: Lois accepts cheque from teachers and children.

NEWS

BAPTISTS HONOUR OUTSTANDING WOMEN

To mark the Centennial of McMaster Divinity College, the Baptist Women's Missionary Society of Ontario and Quebec announces the establishment of a scholarship to honour Dr. Lois Tupper.

Lois Tupper came to McMaster in 1948 to direct the Women's Leadership Training School. She remained its director for the next 20 years until the school merged with McMaster Divinity College. Miss Tupper then became the first woman professor in any theological college in Canada and was appointed to the Chair of Christian Ministry which she held until her retirement in 1971.

To establish the Dr. Lois Tupper Scholarship, the BWMS contributed $10,000 to the Divinity College. Interest will be used to award a scholarship annually to a Baptist woman for outstanding achievement in preparation for some form of Christian ministry.

In recognition of Muriel Israel, a colleague of Lois Tupper at WLTS, and a lifelong Christian educator, the BWMS announced the creation of an annual Muriel Israel Award. This will be a prize given annually to a student at McMaster Divinity College who demonstrates excellence in communication with children.

SHANTI SOLOMON RETIRES

A farewell dinner in Shanti Solomon's honour was given by the women of the Church of Christ in Thailand on the occasion of her retirement in November 1986. In her final report to the International Committee for the Fellowship of the Least Coin, Shanti said that she could thank God for the abundant blessings upon the movement, and for choosing her for this service for the past thirty years. "It's not I who is important," said Shanti, "it's the Movement. Here we recognize others as human beings who need our understanding. We have developed a concern for others. Each individual can be changed by taking part in this movement. I will always cherish the friendship and fellowship I've enjoyed with you. In my little corner, your memories will give me strength."

As the Canadian delegate to the ICFLC meeting, it was my privilege to present Shanti with a parting gift from the women of Canada: a pewter brooch of a Canada goose. I earnestly request your prayers for the new Executive Secretary and for Shanti Solomon. Shanti has spent many years in God's service, as she took the message of peace and reconciliation to women of different cultures and traditions. She will be greatly missed by all who knew her and worked with her. We honour her for her great vision and for her loving concern for all whom she met. — Ruth Winter, WICC Newsletter, Mid-Winter 1987.

ATHEIST FILM CATALOGUE PUBLISHED

MOSCOW—The Central House of Atheism and a section of the administrative body for Soviet cinema (Goskino) have jointly published an annotated catalogue and subject index of available films on scientific atheism. The Soviet journal Science and Religion says the new reference tool will facilitate the choice of the best possible films for conferences and seminars. EPS

DIFFICULTIES AT MOSCOW CHURCHES THIS EASTER

Despite hopes for a more realistic and tolerant attitude towards the church within the framework of current Soviet "reforms", believers encountered considerable difficulties in gaining access to many Orthodox Churches in Moscow and its surrounds this Easter. According to information received by Keston College, the Patriarchal Cathedral of the Theophany ('Bogoyavlensky Sobor') in Moscow was packed with Komsomol (Communist Youth League) activists, as a result of which the regular militia and citizens' militia *(Druzhinniki)* on duty around the Cathedral turned away large numbers of genuine believers who had come to attend the Easter matins and liturgy. There are also reports that Komsomol members and the citizens' militia deliberately attempted to provoke believers into confrontations so that they could then accuse them of "disturbing the peace".

PIONEER FAMILY'S HOMESTEAD LEFT AS GIFT TO CITY

Winnipeg—A descendant of early Selkirk settlers has left property worth approximately $340,000 to the City.

Catherine Helen Isabel McBeth who died last month at age 91, decided about 10 years ago to have her family's 3.4 hectares of river front property turned into a park, Ron O'Donovan, parks and recreation department spokesman, said.

The site of the family's original homestead, known as McBeth Park, is located along the Red River near McBeth Street in Old Kildonan.

The Rev. Dennis Carrothers, (minister of Kildonan Presbyterian Church) who conducted McBeth's funeral, said McBeth "wanted to see the house preserved, instead of the land being sold".

According to provincial archives, McBeth's great-grandfather, Alexander McBeth, came to Manitoba with a party of Selkirk settlers in 1815. He was given a tract of land which later became the site of the Kildonan Presbyterian Church. Lord Selkirk then gave him a parcel of 173 acres just north of the church site along the Red River.

Isabel McBeth spent her summers in a square red brick house, built on the land in 1912, until a stroke left her semi-paralysed two years ago.

Miss McBeth was a member of the Kildonan Women's Missionary Society.

DON SCOTT TO HEAD WORLD VISION CANADA

Canada's largest Christian relief and development agency, World Vision Canada, has announced that J. Donald Scott will succeed Dr. William J. Newell as Executive Director effective September 1, 1987.

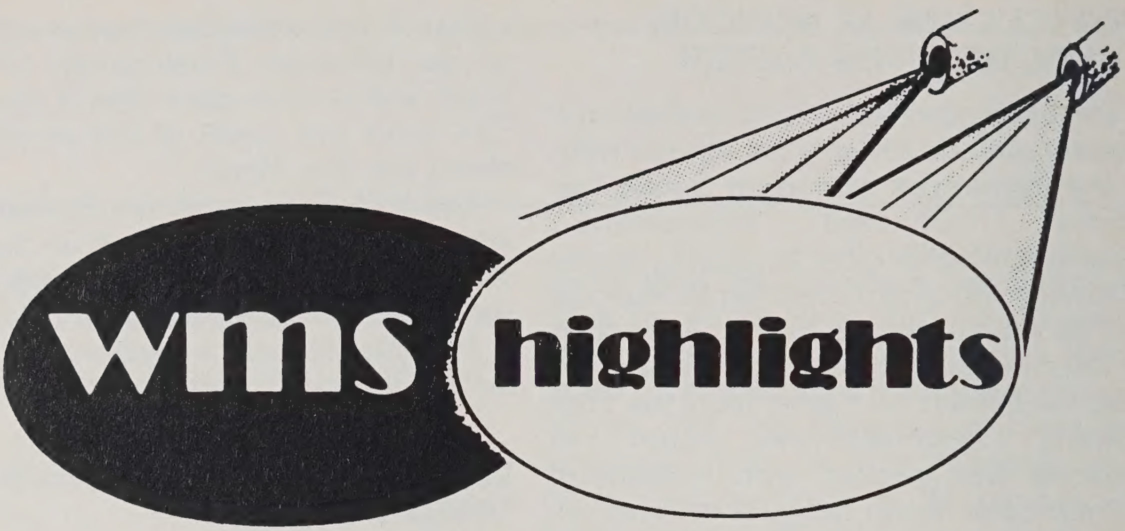
Newell, a member of the Order of Canada who has led World Vision Canada for 14 years, advised the Board of Directors of his planned retirement some months ago.

Edmonton-born Scott, 48, has — since 1983 — directed the Communications and Marketing Division of the Canadian humanitarian agency. He lives in Mississauga with his wife Nola and their four children.

FIJI: MILITARY COUP

SUVA—In an exchange of messages, church representatives here have asked for and been given assurance of the prayers and concern of Christians elsewhere, in the wake of the recent military coup in this Pacific island nation.

A first message came to the World Council of Churches in Geneva from Manasa Lasaro, general secretary of the Methodist Church in Fiji (a WCC member, and the denomination which accounts for about half of Fiji's Christians, who together make up about half the country's population of more than 700,000). He asked prayer for "peace and stability".



wms highlights

SYNODICAL NEWS

The 40th Annual Meeting of **Hamilton and London** Synodical was held in Knox Presbyterian Church, Listowel, with over 300 in attendance, President Mrs. Jessie Rayner presiding. The Theme "Communicate your Faith; Say it, Show it, Share it." Mr. Donald O. Stephens, Director of Communication Services, Presbyterian Church in Canada was guest speaker. He spoke on the theme with the use of visual aids. Nothing has changed so dramatically than in the field of communications. Christian communication is an integral part of the church's mission and an indispensable tool for reaching its goals. Workshops on the theme of communication were held.

A special tribute was made to the late Dr. Margaret Kennedy during the Memorial Service by Mrs. Alice Brown, President Chatham Presbyterial. A shower of household and monetary gifts was presented to Miss Lois Powrie by each Presbyterial to be used at Armagh.

Mrs. Margaret Ford, Dutton, was installed as 1987-88 President.

Toronto and Kingston Synodical held its 40th Annual Meeting on April 6 and 7 in St. Andrew's Church, Cobourg. The theme was "Equipping the women of God to carry out our purpose".

Guest speakers were the Rev. Peter and Mrs. Dorothy Ruddell of Thornhill. Mr. Ruddell, Chairman of the Board of World Mission, gave highlights of his recent trip to India, Nepal and Pakistan for the Board. Mrs. Ruddell, in speaking about the special relationship which the WMS women have in helping to extend God's teaching, emphasized that we must pray, study and serve others by the wise use of our time and money. On Tuesday morning Mrs. Ruddell, who is Chairman of the Finance Committee of Council Executive showed the women how their contributions of money were spent. Afterwards the Ruddells conducted a Bible Study on Stewardship.

The theme of the Annual meeting of the Synodical of **Quebec and Eastern Ontario** was Jesus' words, "I chose you . . . to go and bear much fruit" (John 15:16). They met at First Church in Brockville, Ontario on April 22 and 23.

Brockville Presbyterial president, Mrs. Gloria Purcell presented roses as an in memoriam to former executive members Mrs. Isabella Brown, Mrs. Beryl Hunter and others.

Miss Lynda Hoffos, A.E.C., and Mrs. Mary Moorhead conducted a workshop on "Effective Reporting".

Mr. Johann Kwong, a student at Presbyterian College, Montreal, presented a paper on 100 years of the Chinese Presbyterian Church in Canada.

The theme speaker Mrs. Eileen Parish stressed the word "much" in the command 'to bear much fruit'. People equipped with the Holy Spirit are needed. She encouraged people to meet "new opportunities in mission".

Speaker Jackie Frioud, another student from Presbyterian College, works with fellow Francophones in Montreal as well as other minority groups through the Presbyterian Church in Quebec.

"Hope, Encouragement and Celebration" was the theme for the 73rd meeting of **Saskatchewan Synodical** held at Norman Kennedy Church, Regina on April 24, 25 under the leadership of President Margaret Atkinson.

Dorothy Ruddell, Treasurer, Council Executive, Toronto, conducted a workshop on Finance. The Rev. Bob Wilson, Superintendent of Missions, spoke on "Mission on our Doorstep" and the Rev. Doug Maxwell, minister of the host church, conducted the Saturday morning communion service.

"Celebrate the Spirit" was the subject chosen as Creola Simpson, A.E.C., spoke on Ewart College and showed a video on their 90th Anniversary.

As Saskatchewan is an agricultural province Marg. Atkinson showed a very meaningful video "The Day of the Sale" illustrating the state many farmers are finding themselves in and the stress the family suffers.

Presentation of a gift to Creola Simpson was given during the fellowship period Friday evening. As we all gathered in a circle Dorothy Ruddell installed the new officers.

PRESBYTERIAL NEWS

Stratford-Huron Presbyterial held its Annual Meeting on March 24 in Knox Church, Stratford with President, Mrs. Robert J. McTavish conducting the meeting. The two devotional sessions conducted by Mrs. Margaret Sharp and Mrs. Elmer Rivers of Seaforth and by Mrs. Bert Reid and Mrs. Ronald Strathdee of Emily Garden Group of St. Andrew's, Stratford, were based on the theme "Called to Serve".

Guest speakers, Jane Kappele and Elizabeth Moore of the Hamilton area shared their experiences as volunteers for four months at the Helen MacDonald Memorial School, Jhansi, India and visits to other fields where Presbyterian workers are located.

Mr. Bob McFarlane, Ontario Regional Director of the Leprosy Mission of Canada was guest speaker for the Spring Rally of the **Sarnia** Presbyterial held in Watford, April 14, chaired by president, Margaret Lester.

Following a pot-luck supper Mr. McFarlane showed a film "Turn of the Tide" which explained the preventive approach to leprosy in Indonesia. Many cases are also right here in Canada. The mission strives to follow Christ's example and teaching in all aspects of their ministry, putting emphasis on the power of prayer.

Barrie Presbyterial held its 100th Annual Meeting on May 7th at Elmvale Church. Words of welcome were expressed by the President, Mrs. Irene Boyes and by Mrs. Florence Price of Elmvale.

The afternoon session began with a memorial service conducted by June Campbell of Barrie. Using the theme "Equipped to serve" Lee Ann Purchase of Tottenham led an interesting bible study. Her enthusiasm was contagious and the group responded.

Bill Elliot of Bracebridge illustrated how we can be equipped to serve through music with the use of his voice and accordion. Bill said, "music warms the heart and touches the spirit".

Mrs. Clare Ellis of Midland, President of Council Executive, installed the officers for 1987-1988.

On March 27 there was a special event in the Presbytery of **Ottawa** entitled "Mission Churches" held in Trinity Church, Kanata, one of our very successful aid-receiving congregations.

The Rev. Ralph Kendall gave a presentation about the over 200 aid-receiving congregations across Canada. He then showed the filmstrip "Let's Start a New Church".

Conrad Dutchin, newly appointed Coordinator for Refugees and Undocumented Immigrants, Board of World Mission, was introduced.

Photo: Mary MacKenzie

Left to right: Ernest Zugor, Calvin, Hungarian; Rick Blake and Joan Wilson, Grace, Orleans; and John Bannerman, Trinity, Kanata.

The 3 aid-receiving congregations in the Ottawa Presbytery gave a presentation: Rick Blake and Joan Wilson of Grace, Orleans church in the second fastest growing area in Canada; the Rev. Ernest Zugor, Calvin Hungarian, located in the centre of Ottawa who have opened their doors to Central American refugees, and ministers in Hungarian and in Spanish; and the Rev. John Bannerman of the host church Trinity, Kanata, a new area.

This event, co-sponsored by the Presbytery Mission Education Committee and the WMS Presbyterial was well attended, and was a very positive educational experience.

The Seventy-third **Bruce-Grey** Presbyterial was held in Tolmie Memorial Church, Port Elgin on April 15. Using the book "Praiseways" Mrs. Betty Lennips assisted by Mrs. Dorothy Taylor at the piano led the assembled members in song, prior to the President, Mrs. Barbara Tubb opening the morning session.

Past President Mrs. Dorothy Lamont introduced the guest speaker Mrs. Jessie Rayner, President of the Hamilton & London Synodical. Expanding on our theme "United in Work and Prayer" she reminded us that as women with a purpose, we are called by God to work and serve. We can begin at home with our own congregation, and carry on to Presbyterial, Synodical and Council. The filmstrip "Fulfilling Our Discipleship" showed how we reflect this call from God.

Moderator of Presbytery the Rev. Fred Neill of Walkerton brought words of encouragement for our work and spoke of choices we must make. Rev. Neill along with his wife Anna presented slides of the churches in our Presbytery and a history of the corresponding WMS in each. Miss Evelyn Murdoch, A.E.C. conducted a workshop which examined the qualities of Biblical leaders and those of Executive officers along with their responsibilities.

The 73rd Annual meeting of the **Kootenay** Presbyterial was held at St. Andrew's Church in February. Thirty women attended from Creston, Cranbrook, and Kimberley. The opening address was given by the Rev. E. Millin, and the welcome from the Session by Clerk of Session, Mr. G. Plant.

During lunch, a presentation was made to Mrs. R. Roebuck of Creston of a clock in appreciation for her many years as Treasurer of the Kootenay Presbyterial. Mrs. Roebuck has retired from this position due to health reasons. The Kimberley Group presented a skit, "How Not To Do Visitation". Solos by Mrs. N. Lyons of Cranbrook, and Jan Nomland of Kimberley, were much enjoyed by all.

East Toronto Presbyterial Spring Rally was held April 29 at the Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario. As members arrived the WMS staff led groups of 10 or 12 people on tours of the offices explaining the function of each area.

The President, Mrs. Lorna Teare, opened the meeting leading singing accompanied by Mrs. Ruth Clemo.

The Rev. Joe Reed, Area Missionary in the Caribbean and Central America, related stories of individuals he has met in El Salvador and the important influence Christian faith gives to their lives. Replying to questions from those present, he told of aid to refugees arriving in Canada and how he assists them to become accustomed to unfamiliar cities and a strange language.

The week of April 27, Dr. Georgine Caldwell spoke at four meetings in the **London** Presbyterial at each of the four districts, at North Caradoc, Chalmers London, North Yarmouth and Kintyre. She showed pictures and told of her work in Taiwan. President of London Presbyterial, Mrs. Marion Weldon brought greetings and also brought everyone up-to-date on activities in the Presbyterial. Miss Mary Carmichael, the Treasurer of Presbyterial, presented her financial statement to each meeting. Dr. Caldwell plans to return to Taiwan in the summer.

LOCAL NEWS EVENTS

The April meeting of the WMS of St. John's Church in **White Rock**, B.C. was their Spring Thankoffering in the form of a Friendship Tea. Over sixty attended this special meeting with visitors present from the Whalley W.M.S.

Mrs. K. C. Doka, President, introduced the guest speakers — the Rev. J. and Mrs. Giesbrecht, returned missionaries from India who had worked alongside some of our own missionaries, including Miss Agnes Hislop.

Mrs. Giesbrecht spoke of their life and work in India using slides to illustrate her talk. Mr. Giesbrecht told of their present work with Indo-Canadians, mainly Sikhs, in the Fraser Valley.

Six members of St. John's group in beautiful silk saris represented our present missionaries in India and briefly told about the work each is doing.

Highlight of Note!

The W.M.S. groups of St. John's Church, **Winnipeg**, recently presented a program to try to interest more of the congregation in the mission work of the Church. Done in an interesting and lively way, this proved to be enlightening and informative.

The setting was Station BWMS (BWM & WMS) TELL-A-VISION Studio "A" with live audience in attendance. The "show" opened with an announcer's explanation that 2000 years ago a man, Jesus, had a vision that His followers would make disciples of every nation; and how that "vision" has been caught by many throughout the years who have gone to many parts of the world to tell of that vision. The T.V. Host then interviewed seven "visionary" missionaries from various parts of the world, namely "Dr. R. Allen" — Pakistan, "Miss Pauline Brown" — India, "Miss Mary Nichol" — Nepal, "Miss Arlene Randall" — Africa, "Mrs. Beth McIntosh" — Japan, "Rev. Paul McLean" — Taiwan, "Miss Gail Allen" — P.W.S. & D. The BWM "General Secretary" gave an over-all picture of "missions" in Canada. Familiar commercials were interspersed between interviews, which, with a humorous turn, were slanted toward giving through Church Missions and P.W.S. & D. The evening began and ended with singing "He's got the whole world in His hands".

historia

On August 31, 1875 a meeting of women was held at the manse, South Georgetown at Howick, Quebec to organize a Missionary Society Auxiliary.

Mrs. P. D. Brown from Montreal, chaired the meeting and a President, Mrs. D. Thompson, 5 Vice Presidents and a Treasurer were appointed.

The association continued for 8 years and in 1883 became affiliated with the new Woman's Missionary Society (Home, French and Foreign) of the Presbyterian Church in Canada.

In 1909 the group was divided along congregational lines. Since that time the Georgetown Auxiliary has represented the original organization of 17 ladies, 14 of whom were from Georgetown.

In the early days support was given to the Zenana Mission work in India, French Canadian work in Quebec and the work of Sir Wilfred Grenfell in Labrador.

In The World - BWM News

TAIWAN

Jack Geddes who has been a professor of English Literature and History at Tam Kang University, Taiwan since 1974, was one of three teachers (out of a faculty of over 1000) nominated "Outstanding Teachers" at the University's annual convocation in January. **Jack and Betty** have served in Taiwan since 1958.

CANADA

The Presbyterian Church in Canada added 4 new Korean ministries to its membership last year, bringing the total of Korean congregations to 12. A very successful Korean Ministries Consultation was held at Camp Kannawin, one result of which was the plan to publish a newsletter for Korean sessions and congregations. Known as "Presbyterian Life", the first issue was published in mid-May 1987.

The ministry to persons from Southern Asia in the Toronto area, conducted by the **Rev. Basil Dass**, is reaching many. One Sikh immigrant, after watching the Asian Ministries TV programme, requested a New Testament in his native language. As he read the scriptures he was so impressed that he sent the New Testament to his son in Texas. As a result of reading it, the son became a Christian.

NON-ENGLISH SPEAKING GROUPS TRANSLATION OF CHRISTMAS WORSHIP SERVICE

•Hungarian •French •Cantonese
•Taiwanese •Korean •Other

Last year the GLAD TIDINGS made available in several languages the *Christmas Worship Service* from the November magazine.

The 1987 service will be available soon. Copies may be ordered from GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Indicate number of copies wanted (up to 50 may be ordered and freely photocopied); state which language (French, Cantonese, Hungarian, Taiwanese, Korean). Spanish and German may be available. Please enquire.

Also available from 1986 "A Christmas Devotional" by Lois Klempa, in French, Taiwanese, Korean, Hungarian and Cantonese.

Share this with non-English speaking groups in your area.

A Note from the Treasurer

Re: Registration Numbers, Revenue Canada Taxation

The Society has been advised by **Revenue Canada Taxation** that all Presbyterials should have their own **Registration number**. We have notified Presbyterial Treasurers and sent them the necessary documentation. We trust that Presbyterial Treasurers have completed their **Application Form** and sent it along with the required documentation to the **Charities Division** Revenue Canada Taxation.

We have suggested that the Presbyterial Treasurers carefully record all donations received from Groups in the Presbyterial and give one official tax receipt at the end of the year to each Group to cover the total amount received from the Group from January 1st to December 31. This can be sent in January 1988 for the givings received in 1987.

Group Treasurers will then record the registration number of the Presbyterial (a "qualified donee") on their annual T3010 return to Revenue Canada.

It is imperative that:

1. all Groups and Presbyterials keep adequate and accurate financial records;
2. the fiscal year for everyone be the calendar year i.e. January 1st to December 31;
3. each time you use your Group or Presbyterial name on government forms it must be stated exactly the same — otherwise the form will be rejected;
4. when a new Treasurer is elected complete and accurate books and records are passed on, including duplicates of all official receipts issued and the working copies of the annual T3010 return;
5. Presbyterials, Groups and/or individuals sending money to the WMS office **make cheques payable** to the Women's Missionary Society (W.D.).

If we can be of help to any Treasurer, please write or call the office.

Thank you for your continuing faithful stewardship and service.

In Remembrance

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Alberton, Ont.

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GLAD TIDINGS

OCTOBER 1987

Volume 63 No. 8 **GLAD TIDINGS** October 1987

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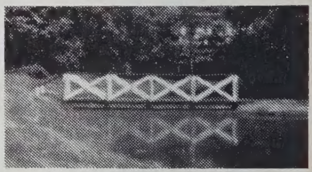

Youth in Mission

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CREDITS

Cover photo of Alice Carter and "friend" at clinic in Jamaica.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

Giving myself up to God

In June, during General Assembly, I returned to the banks of the St. Lawrence River where I grew up. The memories were bittersweet. I walked behind the Cornwall Civic Complex where the meetings were held, on almost the very spot my Dad had his boat house — before the city took over the land. Many other warm June evenings we had headed for the cool freshness of the water.

Later, I visited his grave in Union Valley cemetery. He is buried, as he wanted to be, near the water he loved.

Dad taught me to love and respect the water — whether fishing, swimming or boating. Occasionally, we were caught in a severe storm in open water. Dad remained calm. With his steady hand he steered us to safety. Once in pitch black waters, our only landmark was a church steeple. Each time the lightning flashed, we checked to make sure we were heading in the right direction.

I was in my mid-twenties when an incident destroyed my confidence in water. Supervising in a pool at a hospital for disturbed children, I was suddenly shoved under the water and a young boy clung to my head and shoulders. Struggle as I might, I was unable to release his grip. Little did I know that someone else was holding him down. Fortunately a co-worker came to the rescue. No one was seriously hurt.

For years after, I was very cautious in the water, never going beyond my depth and rarely putting my head under. I had lost my sense of safety and pleasure.

This past July at the cottage, during the extreme heat, I found myself floating carelessly on my back, heedless of the other swimmers jumping and splashing around me. Without realizing it I had given myself to the water without fear. I recalled a dream I had had a few weeks before. Forced to the edge of a steep cliff, I had no choice but to plunge into the deep, dark waters below. This I did, hesitating only a second.

What amazed me when I awoke was that I had felt absolutely no fear. Symbolically, and in a very real way, I am overcoming my fear of water. On a deeper level, I am losing my fear of life, and perhaps, even death.

How these examples parallel my faith journey. As a teenager, I plunged into life unafraid. With God nothing was impossible. I loved and trusted unassumingly. But, I did not always work at my faith — with prayer and study. I let the waves of laziness and carelessness lap at my feet.

Later, through some of the storms of life, the waters were too rough and I was unable to cope. I became wary and unsure. I forgot to trust a power greater than myself.

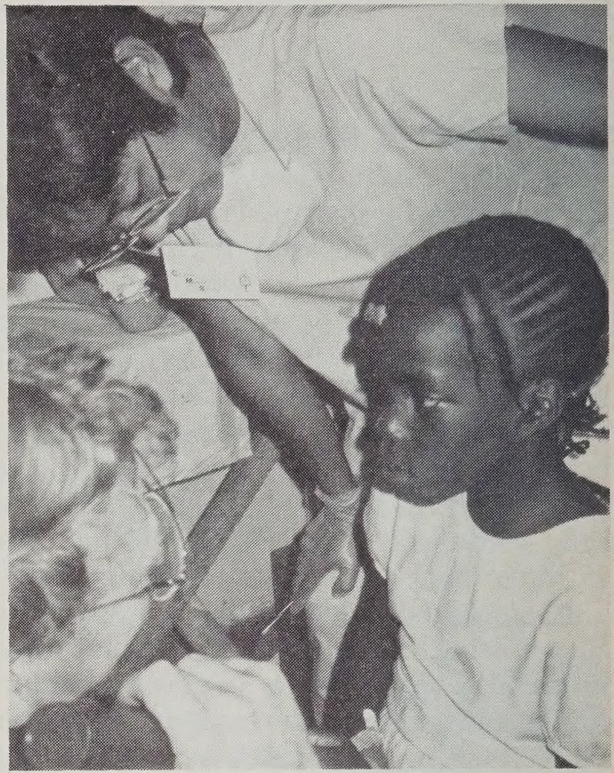
Now, maturing in my faith, I can venture into deep waters, unafraid: my Father's hand is on the tiller, ever ready to hold my head up when the waves wash over me, to watch with me through the stormy nights and to guide me to a safe harbour. Truly, the Lord is my shepherd — and my sailor.

June

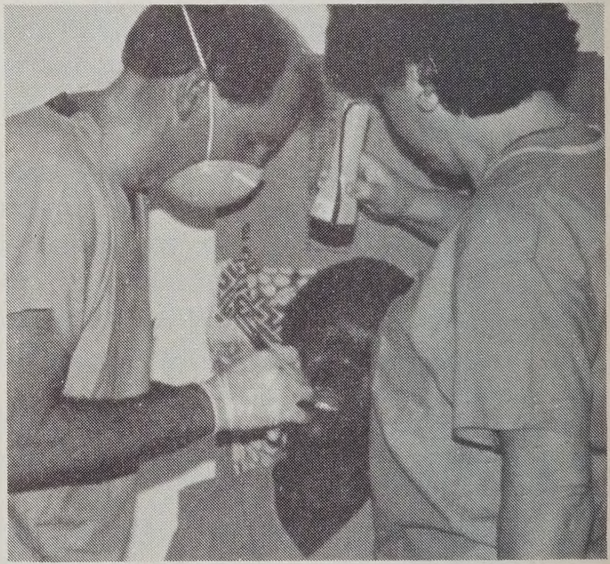
Mission Adventure — Jamaica

Alice Carter and "friend"

A very impressive and rewarding experience was shared by Alice Carter and Isabel Farrell of Chilliwack when they joined a Christian Medical Mission group of 48 professionals and 25 helpers to Jamaica in November 1986. After travelling over rough mountainous terrain, beautiful Ocean View Bible Camp was home for two weeks. Giving freely of time and medical expertise, the four teams took the donated medications to the various mountain area clinics where some had no running water, and the donkey was a common mode of transportation. Clinics were held at: Elderslie, Junction, Maggoty, Newells, Myersville, South Fields, Balaclava, Prospect, Ginger Hill, Malvern and Lacovia. On the basis of a survey done by leaders Mr. George Webster of Jamaica and Dr. Robert Kasper of Massachusetts, the Parish (Province) of St. Elizabeth displayed the greatest need for immediate medical and dental services. The surgical team worked many long hours at the acutely understaffed hospital at Black River. The first priority was to administer health care; secondly — to share interdenominational faiths. More help is needed to improve agricultural methods.



Dr. Anna Wang (Duncan, B.C.) and Tom Rochon (Georgia, USA) above; Dr. Nicholai and wife (Burnaby, B.C.) below, with patients.



As we completed our own expense paid "working" holiday we left with heartfelt gratitude for a very satisfying experience of simply caring for people from the heart, and with gratitude for the very gracious hospitality of the Jamaican people in a very beautiful part of the world.

The Detachment

by Elizabeth Payne

It was October 1980. The weather was getting too cold to sit outside for long. I packed up my paints, took a last long look at my painting — an old barn several miles from home — and headed back.

My eyes were tired and I felt very uneasy as I drove along. Things seemed confused lately and I had to draw on all my powers of concentration to keep going. I resolved that until I got my glasses changed, I would give up driving — it wasn't safe. My nerves were getting ragged and edgy with the effort.

Suddenly, I decided to test my eyes as I cruised steadily along, with one hand covering my right eye. Everything was fine. On to my left, and I nearly slammed on the brakes — I could see *nothing!* Nothing but a dark brown curtain, blocking out everything except a tiny slit in the upper corner. Thinking I was imagining things I tried again, but alas, it was all too true — I was blind in one eye!

Shocked, I carefully drove the rest of the way home. When I told my husband, he was shaken too. Though a man of few words, I know he was deeply concerned.

Because it was the weekend, I couldn't make an appointment with an optometrist. Earlier in the summer I had consulted my doctor about the eye, but he merely shrugged and said: "It's nothing to be concerned about; it will pass. Lots of people have spots before their eyes. Wait for two weeks and see."

I had walked out of the office reassured. Little did I know that the large black floating commas with tail one day, slender and long, or like black wreathing threads another day, were signs of the greatest importance. It would pass; I would just ignore them, and that is where the near tragedy began. How was I to know that I had a detached retina and that my eyesight was at stake?

Even when I did get to the optometrist after I discovered I was blind in one eye, it did not appear to be an emergency. He made an appointment with a specialist, but he didn't state what the trouble was, only that it wasn't a cataract as I had thought. I had to wait until December.

As each day passed I felt more and more apprehensive and my vision became more and more impaired. I had a sick feeling in the pit of my stomach, and one morning I told my husband at breakfast: "I *know* I should have gone to a specialist months ago — I just know it . . . I hope it is not too late."

****

Too late . . . too late . . . the most hopeless words one can ever hear, and yet that is what the two specialists in Edmonton told me.

"Why Mrs. Payne — you should have come in months ago. I'm afraid it is too late, for you have a badly detached retina."

A detachment! I sat stunned. A friend once had one and that was a frightening situation. Too late . . . too late . . .

"However," Dr. Sterling went on to say, "I shall refer you right away to the Royal Alexandra hospital. There is an excellent surgeon there," and he picked up the phone. In a minute he turned and said: "You are to report there at nine in the morning. Good luck."

I stumbled into the early winter twilight and waited for the taxi to take me to a friend's place for the night, fighting down the panic that rose within me.

"I mustn't break down, I mustn't break down . . ." I kept telling myself.

At my friend's place however, the tide broke and I wept in sheer misery as I told her of my fears, my troubles, and the doctors' appraisals. Later on in bed I stuffed a sheet into my mouth to stifle my sobs. Stark terror was my bed partner that night.

Then I got up, took half a sleeping pill, said my prayers, and willed myself into stillness. Never had I prayed so earnestly.

I was at the hospital by nine the next morning, and once more I was told: *"Too late!"* He would do his best, the surgeon explained, but my sight was at stake. It had been left too long. What was more, there was a strong chance that my other eye would be affected in time.

"Oh my God, my God, how much more can I stand? I am half crippled with arthritis, have a heart condition . . . and now they say it is too late . . ."

"We'll schedule you for surgery first thing in the morning, and I'll do the best I can for you. I hope I can restore some vision for you to be able to get around, but I may not be able to. Even so, you will *never* recover your reading sight."

How awful! Being an avid reader, an amateur writer and artist, losing my eyesight would be the worst thing that could possibly happen to me. What would I have left? It was a bleak prospect.

Once more, panic swept through me as I was hustled from one place to another; X-rays, blood tests, urine tests, a cardiogram, a diagram of my eye. I know how exacting it must be as the surgeon would use it as his map. It left me emotionally exhausted.

Suddenly, I broke down, utterly incapable of control. Besides being a nervous wreck, I was weakened by a recent bout of the flu. The head nurse was summoned and she took one look at me and said:

"Put her to bed. She has had too much and is exhausted. Give her a nice lunch, then a Valium. She can have her eyelashes clipped off after supper when she has rested."

As I lay down quietly in the afternoon, half dozing, I thought of the diagram the doctor had made of my eye. I had asked to see it for I was very interested, and after all, it was *my eye*. He showed me how all the lining at the back had come down, literally unstuck.

"Just like wallpaper. Old age or an injury may cause this to happen," he said.

After my eyelashes were cut that night, which incidentally is an anxiety-producing experience, my face washed in disinfectant, my hair washed, another Valium, I finally got to sleep. I fought off the terror with a childlike prayer of confidence that things would turn out well.

I had phoned my husband earlier, telling him about the course of events. I missed his comforting reassurance very much. He was two hundred miles away and would come as soon as possible.

As I waited next day for my turn to be wheeled away for surgery, many things whirled through my head. What would I do, *supposing* I went blind? I could learn to read and type by Braille, but my life of painting would be over. No more would I be able to enjoy the beauty of the seasons, my grandchildren, my flowers.

"Just slide onto the stretcher, Mrs. Payne — the surgeon is ready," and I was on my way. After what seemed miles and miles of corridors, I finally arrived at the huge recovery room of this big hospital. It was Saturday, not a usual day for operations, but this was an emergency, as were many others. I looked around, curious, amazed at the numerous patients in this emergency section of the Retinal Unit. How fortunate to live now, I thought, instead of fifty years ago, even ten, when an operation like this would have been impossible.

As my doctor and anaesthetist came over to my side, I steeled myself once more against the terror just below the surface of my outward composure. I looked at the many doctors and nurses bent over their patients, and suddenly, I felt utterly relaxed. I thought:

"These are all God's servants, doing His work, using their skills. He will guide my surgeon's hands when he operates on my eye. I don't think God wants me to go blind, but whatever is in store is alright with me." And I committed myself to Him.

****

"Mrs. Payne — wake up — it's all over — wake up. It's eight o'clock and your husband is here . . ."

I tried to open my eyes but they were as heavy as lead. However, I did stir and felt my husband's hand holding mine. And that was all I knew until morning.

Forty-eight hours after surgery, the doctor came and removed the bandage. He looked at my eye. I simply *had* to know, even though they kept telling me I wouldn't be able to see anything from that eye for a long time. But I couldn't wait to find out. I covered my good eye, held up my outstretched fingers. I could *see* them, see my doctor's face, the pictures on the wall! Even the colours.

"I can *see*", I practically yelled. "Look, I can see!"

I don't know who was the most excited, the doctor or his patient. And then I knew that a miracle had been performed in the operating room in that big hospital in Edmonton. After only forty-eight hours, and six months after the retina had been detached, losing contact with life giving tissue, I could see!

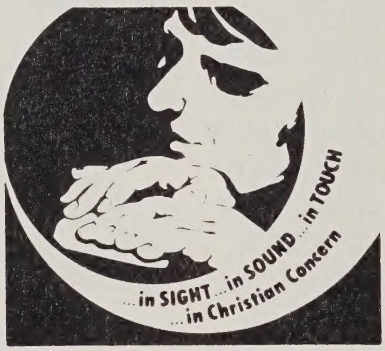
I asked permission to phone my husband, who had gone back to the farm to tend the cattle. I crept to the telephone, hanging on to the walls as I went, for support. I fumbled for the right numbers and eventually heard his voice.

"Jack — I can *see* — I can *see* — do you understand?" I must have babbled, I was so excited.

Back in my bed (and oh, it did feel good) I was quiet and still, marvelling at the skill of the young doctor, my answer to prayer, and the wonderful gift of sight. I was not to go blind.

My long recuperation began, with many restrictions for quite some time. After two more trips to Edmonton for checkups, the doctor told me: "Everything is fine. You don't have to come back for a year, unless something unforeseen turns up. You are a very lucky woman, you know . . . and you say you can read big print with that eye? Excellent! They don't all turn out that way."

I felt very fortunate too, and never had to go back. I knew that God had performed a miracle.


...in SIGHT ...in SOUND ...in TOUCH
...in Christian Concern

INSIGHT INSOUND INTOUCH – in CHRISTIAN CONCERN

by Isabella Hunter

Insight, Insound, Intouch, in Christian Concern. These are the words used with the logo of the John Milton Society for the Blind in Canada. This is a comparatively young organization, having been formed in 1970. Prior to that date the work was carried on in co-operation with the John Milton Society, an international agency for the blind with headquarters in New York. That organization came into being in 1928 at the urging of Helen Keller, the courageous woman who was blind from childhood and yet contributed so much to the lives of her friends and to many who knew her by name only. Because of its service to blind and low vision persons, the Society was named after John Milton who wrote most of his best works in poetry and prose as a blind person.

For several years the Rev. Nelson Chappel, a Canadian who had served the church in many capacities, was General Secretary of the international society. In 1964 Dr. Chappel became legally blind, but he continued his active interest in service to the visually handicapped until the time of his death in 1982. It was through his efforts that the John Milton Society for the Blind in Canada was founded as an independent Canadian organization, and he served as the first president of the new society.

In 1983 the Nelson Chappel Memorial Fund was inaugurated as a tribute to Dr. Chappel. The booklet "He Lit Lamps of Hope" was produced as a fitting way of marking the 15th anniversary of the John Milton Society for the Blind in Canada. The booklet is available there for $2.00.

That anniversary was celebrated with "An Evening with John Milton" being the focus of the 1985 annual meeting. As part of the program, the documentary "John Milton — Apprentice Saint" was shown. Several eminent professors and scholars shared in bringing together the politics, the poetry and music of an important era in English history, particularly in the life of John Milton. The documentary was produced — for the Society by Peter Reynolds of Berkeley Studio.

Many visually handicapped men and women keep up with church news and study their faith at home through the inter-denominational ministry of the Society. The publications serving this ministry are available free of charge, and include:

- — INSIGHT, a large-print Christian magazine containing inspirational articles and church news;
- — INSOUND, a quarterly audio cassette magazine of devotional and inspirational articles and sacred music;
- — INTOUCH, a braille devotional magazine for those who read by touch;
- — MOSTLY FOR CHILDREN, Bible Stories and adventure tales, with touch pictures for younger braille readers;
- — MEETING PLACE, a unique cassette program specially written and produced for multi-handicapped blind people of all ages.

In addition there is LIBRARY IN SOUND, audio cassettes for those who must rely on their hearing; MINISTRY OF LIGHT, a ten minute filmstrip with sound cassette and printed support material, on loan by request; LOVE IN DOING, a booklet to help sighted people become more at ease with those who cannot see at $1.00 per copy; THE JOHN MILTON SINGERS, an inter-denominational group of volunteers, singing in senior homes, hospitals and at special church services.

The latest effort of the Society is the production of a 28-minute video documentary, *LAMPS OF HOPE*, portraying the story of the Society, its work and its services. Rental fee $7.00 for a two-week period.

The Society has recently welcomed Mrs. Gisela Côté as Executive Director, and looks forward to an on-going active and expanding future under her guidance.

For information and assistance write: John Milton Society for the Blind in Canada, 40 St. Clair Avenue East, Suite 202, Toronto, Ontario, M4T 1M9.

Lamps of Hope is also available in VHS format from Communication Services. Rental $7.00 plus postage and handling or free with AVRL membership.

NATIONAL CGIT WEEK

"Encounters at the Well" is the theme for National CGIT Week, October 18-25, 1987. Over 6000 Canadian Girls in Training and leaders in 500 churches across Canada will celebrate the 72nd anniversary of this interdenominational group for girls 12-17.

In Memoriam

Nellie Smith

A service of Remembrance was held at Knox, Spadina for Miss Nellie Smith who passed away in Toronto on Saturday, July 11, 1987. Nellie worked for the Society as accountant and assistant to the Treasurer from 1925 until her retirement in 1960.

Nell was deeply interested in the work of the Society. To augment her already keen ability in financial matters, she attended and graduated from the Missionary and Deaconess Training School in 1939.

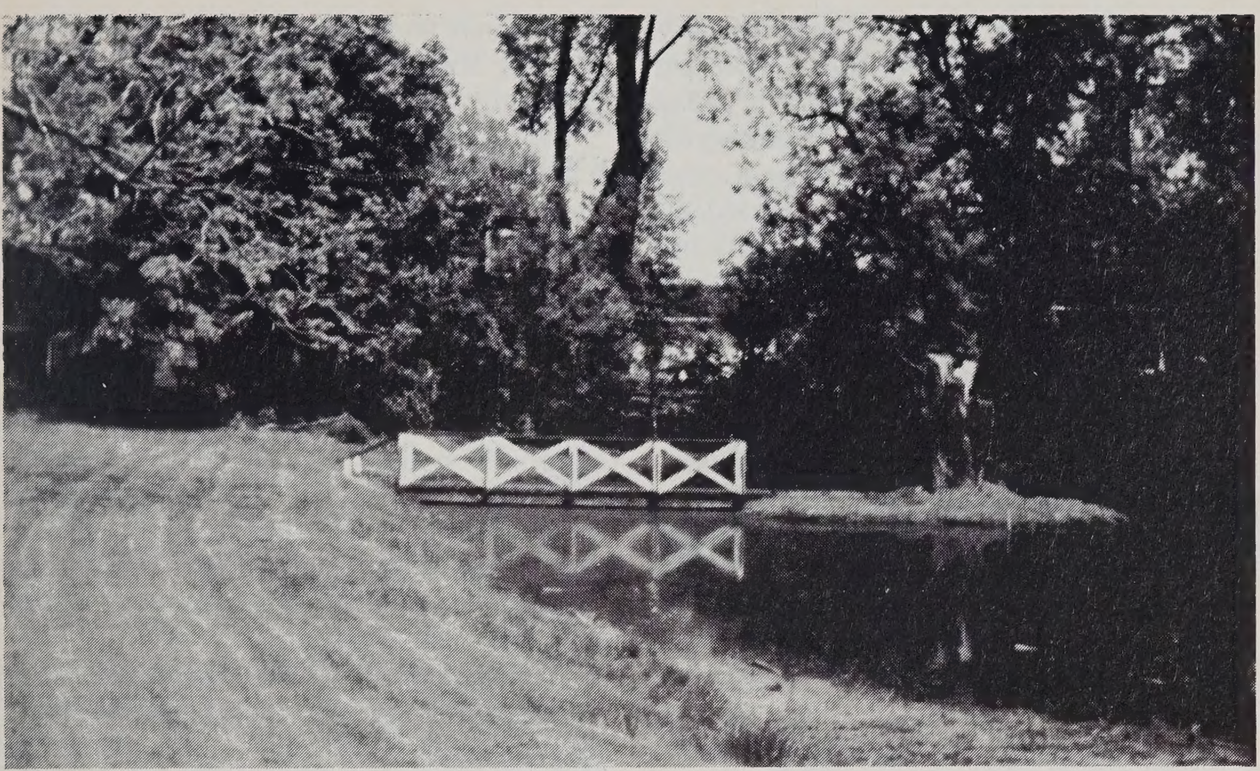
In his tribute to Miss Smith, the Rev. George Lowe said, "I think that the verse which describes Nell's life is John 17:4, where we read concerning Jesus Christ — 'I have glorified you on earth. I have finished the work which you gave me to do.' How this describes the life of Nell. How true it was that she glorified God with the precious gift of life He had entrusted to her. This was her constant desire in life — in everything she did she sought to glorify God. She sought no glory for herself. The service of Christ was her chief delight. She was a channel of God's love, through whom others experienced the love of God. She was an instrument of Christ ministering to others in His Name."

Nell was more than an employee of the Women's Missionary Society: she was a great encouragement to the missionaries and to missionary auxiliaries in her business and in her personal life.

"She saw great potential in people," Mr. Lowe said. "We think of the way she started the Mildred Gehman Missionary Auxiliary over 50 years ago with a group of girls. She nourished that group through the years and never lost interest in them until it became a strong effective missionary organization within the Presbyterian Church in Canada. What could be said for the Mildred Gehman Missionary Auxiliary could be said of the Geneva Club which she also started, and had a great influence on the members through the years. There is a tendency today to start something and be involved in it for a few years, then turn to something else, not Nell. As long as the Lord gave her strength she continued in the work she started."

Mr. Lowe drew a picture of Nell, as that of Mary, sitting at Jesus' feet, drinking deeply of Christ's life and the word of God: "Christ was the pre-eminent one in her life. She was a woman of the book — the Bible."

Sympathies are extended to Nell's brother, Edward, sister Mrs. Mary Guess, her niece and nephews and their families.



Armagh is more than a "bridge over troubled waters".

Midnight Has Come

by Marjorie Hay

It's midnight. The telephone rings at the crisis shelter. Jane picks up the receiver and hears a sobbing voice, "Do you have any room tonight?" After a brief conversation Jane tells the distraught woman, "Come right away. We'll be waiting for you".

The door bell rings. Jane opens the door and recognizes Martha, despite her badly bruised face. She reaches out to take a sleeping baby from the young woman's arms. Inside the hall Martha says, "I'm sorry but I have no place else to go". Martha has been in and out of the shelter several times in the past two years.

The names in the story are fictitious but the pathos is real. In crisis shelters all across Canada, Martha's story is being repeated. Battered wives who seek temporary refuge in a shelter, who have no family support, no financial resources, have no alternative but to return to the same desperate home situation. Emergency shelters cannot provide permanent support in these cases; thus the "revolving door syndrome", with the same women returning many times to the shelter. This serious concern is expressed frequently by social agencies.

Owned and maintained by the Presbyterian Church in Canada, the estate property of Armagh was operated until recently as a home for unmarried mothers. With changing social conditions removing the necessity for such a service, the Board of Armagh commissioned a survey to determine a new use for the facility. The answer clearly pointed to a long-term housing and rehabilitation centre for abused women. After much careful deliberation and planning the Board produced a proposal for such a residence.

When discussions with appropriate Government agencies revealed that funds for second-stage housing would not be immediately forthcoming, the Board decided to apply for government funds for a crisis centre where clients can remain for as long as six weeks. We are convinced that we will be able to make a better case for second-stage housing after we have been in operation as a crisis shelter. At the same time the Board affirmed its ultimate goal of providing second-stage housing as soon as possible.

The proposal for second-stage housing which outlines the programme, its aims and objectives, the financial projections and the staff requirements, is the result of a long and tortuous process, both time- and energy-consuming for every member of the Board. Organizing the various skills and experience of the members has demanded patience and flexibility from each member. Concern for the financial support has often had paralyzing effects.

The following information from the Board's proposal will answer some of your questions about the service which will be provided. Residents will come to Armagh as referrals from transition shelters and other community agencies. Armagh, which can accommodate up to twenty-two adults and children, will provide shelter for as long as the women and the children need to establish a foundation for independent living. It is expected that the average length of stay will be three to six months. (While it operates as a crisis shelter accommodation will be provided for up to six weeks.)

When second-stage housing becomes a reality both the women and children will receive counselling. The children will attend a nearby school. Day care will be provided. The mothers will have time to develop skills that will make independence possible. Work related skills, financial management, educational upgrading and whatever else they need to regain their self-respect and establish harmonious family life-styles, will be part of the programme. The Board will seek to provide the best professional care and management in an atmosphere of Christian support and love.

Through these last several months the support the Board has received from groups and individuals in the church has been inestimable. The motivation which has carried us through is our conviction that this is a challenge to our faith and our church to reach out in the name of Christ to say that we care for those in our society who have no one else to help them.

Some time ago I had several conversations with a middle-aged woman who was severely depressed. She had many physical complaints as well. One day a

A wishing well at Armagh symbolizes more than hope.

very obvious bruise on her face disclosed the fact that she had been physically and mentally abused by her husband — and for many years! A grown-up son lived at home. When asked about his attitude she replied: "He says I deserve it".

This story illustrates some of the long term effects of living in a battering situation. The woman had suffered not only deterioration in physical health but exhibited the classic emotional symptoms of a battered wife, — the guilt, the self-blame, the despair and utter helplessness. Lack of support from a family member is unfortunately all too common.

Many abused women live in constant fear for their lives. Frequently they require medical attention. Sometimes their injuries result in death. Others may develop alcohol or drug dependencies. Some become suicidal. The effects are also destructive for the children, and for the men who are the abusers. It's happening in rich and poor families and in families from every cultural and educational background. Help is available for all. For some, such as the older woman in our story, help has come almost too late. But for others, like Martha, Armagh can provide hope for a much more promising future.

Many of you will have some idea of the devastating effects of wife abuse. We can view this issue as simply a private dilemma or as a community issue. As Christian women we see it as a Christian imperative. To "infiltrate" our communities as individuals who love and care for people who hurt is the most exciting challenge that one can ever accept.

What can you do to help? Spread the word. Talk about the *new* Armagh. Become informed about the issues involved in family violence, in wife assault, and in child abuse. Endeavour to raise the awareness in your congregation and in your community. You may write to us for suggestions for study groups, for workshops and for special events. Send in your names for our mailing list. Let us know what you are doing. Your ideas may help other groups. Above all, use the power of prayer on behalf of Armagh.

It's midnight — and time to open the door to all the Marthas waiting out there.

Marjorie Hay is the Chairman of the Board of Directors of Armagh. Write to:
"Armagh",
c/o The Presbyterian Church in Canada,
50 Wynford Drive, Don Mills, Ontario,
M3C 1J7.

historia

Chalmers Women's Missionary Society, Whitechurch, Ontario, was organized by Mrs. (Rev.) Leask on March 10, 1887 with a membership of nine, under the Women's Foreign Missionary Society. In November 1910, Miss Inglis addressed a meeting to explain Home Missions and in March 1911 a Home Missionary Society was formed. On June 17, 1914 the two groups amalgamated under the present name. In 1911 Home Helpers was formed and in 1922 Mission Band was organized. In 1973 gift boxes of Christmas cookies were given to shut-ins and homemade candy was given to members of the Sunday School. A 100 years of meeting faithfully as a group once a month is still being carried out in 1987 with a membership of nine.

EWART COLLEGE – 90TH ANNIVERSARY

The Ewart Missionary Training Home officially began its work on October 11, 1897, in a home on Church Street, in Toronto, formerly occupied by Mrs. Thomas Ewart. One of its purposes was to provide training for women in the Presbyterian Church in Canada who wished to engage in home or foreign work.

During the 90 years the School had many homes and several names, The Presbyterian Missionary and Deaconess Training Home/School and the present one, Ewart College. The curriculum progressed in response to the needs of the Church and requirements of the students. Mrs. Anna Ross was the first Superintendent, followed by Mrs. Elizabeth Livingston and Miss Margaret Grant. In 1918 the term Principal was used when Miss Jean Macdonald, B.A., was appointed. Principals following were Miss Winifred Ferguson, Mrs. Hughanna Ralston, Dr. Margaret Webster and presently the Rev. Irene Dickson. There were two interim principals: Miss Elizabeth Burns and Miss Louise Reith.

The Alumnae observed this 90th Anniversary in May with a Study Retreat, worship and fellowship in celebration of our past, present and future. On Wednesday, October 7, 1987, a special Celebration will be held at the College on St. George Street, Toronto. This will include the business of the Alumnae and election of the Executive, the Ada Adams Memorial Lecture, Afternoon Tea, a display of Memorabilia, a special worship service, dinner and skits depicting the past, present and future.

Eastern Division

The Atlantic Synod of the Presbyterian Church in Canada has established a new position, that of Atlantic Synod Youth Director, which is a half-time job funded by the Board of Congregational Life as a pilot project.

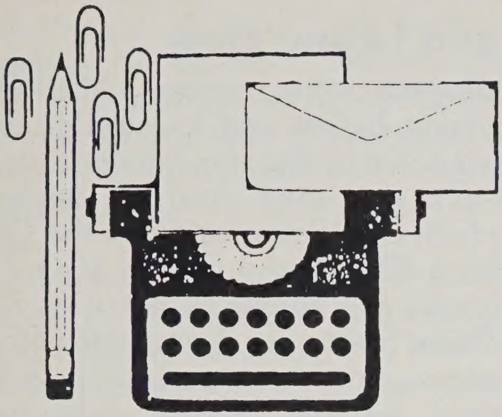
Duties of the Youth Director include leadership training and encouragement of leaders; gathering resources; establishing mailing list of leaders for sharing of information and helping congregations strengthen Youth Programs or start new programs where none exist.

Chosen for the position is **Audrey Cameron** of East River, St. Mary's Presbytery of Pictou, who has her B.A. and B.Ed. (Special Education) from Acadia University. Audrey comes well-equipped for the position with a deep concern for the Church, a great empathy with young people, and a Christian "joie-de-vivre" which will endear her to all with whom she comes in contact.

The Board of World Mission has appointed Mrs. **Geneva (Genny) Frith** of Halifax to succeed Mrs. A. O. MacLean as Hospital Visitor in the Halifax area. Since Mrs. MacLean's retirement this valued ministry has been carried out by Mrs. Karen MacLeod.

Mrs. Frith has been active in church work as Explorer Leader, Ladies' Guild and WMS, also served on the Board of Managers, and as organist for several years. She is Representative Elder at First Sackville Presbyterian Church and is now serving a 2nd term on the National Committee of the Board of Ministry.

Our readers write:



Dear Editor,

On my return from a three-week conference trip through a number of cities in Russia, I find your June-July 1987 issue, which is of great interest to me since I am a Russian-Orthodox. (My wife is Dorothy neé Lukes, a Presbyterian deaconess and life-member of your Society.) Indeed, the Church is alive in Russia! I have attended Holy Services in Moscow, Kiev and the old capital of Russia, Leningrad. In Kiev I requested to be driven to St. Vladimir's Cathedral, where I — like Provost George Ignatieff — found a large crowd of believers: the choir of lay people chanted at the ground level near the Holy Altar, (invisible) monks chanted high in the loft, and a soprano (from the Kiev Opera) stood either near the monks or even higher up singing like an "angel from heaven!" In Zagorsk, where I arrived on June 27th just a little late for Services (because of a conference meeting in the morning), the priests immediately agreed to sing a private memorial mass ("panakhida") for my parents, grandparents and all my ancestors, my late sister Kyra, and my little grand-daughter Vera, who died recently at the age of four — a mass that includes all living relatives (all of whom are named by the praying priest including, of course, Dorothy). A tremendous religious experience in a church hundreds of years old.

Unfortunately, I must object to your repeated use of the word "babushka." That word simply means "grandmother." In Russia, all grandmothers look much older than they really are for two reasons: in church, they all wear a kerchief on the head, and they have worked hard physically all their life (and gone through the horrible war years!) Here in Canada, a grandmother may easily look (or be) forty. No doubt, your members would object if I were to address them as "grandma." By the way, things are very similar in Canada and Russia in one very important respect: in church you will see almost only older people and small children, here as there!

Finally, it would have been good if you had written a few words about the Russian (and Ukrainian and Bukovinian)-Orthodox churches in Canada; they are alive. For instance, one of the Ottawa churches (a very small parish) is building a 60-apt. senior citizens' home as well as a new church and manse. Alive indeed!

Sincerely yours,
Vladimir N. Nekrassoff, M.D.,
Nepean, Ont.

> *"Everywhere we found a longing for peace as real as their terror of nuclear war — a fear fanned by a state that relentlessly portrays the U.S. as a threatening nation. In the Soviet Union, the word mir (peace) is on everyone's lips — as well as on thousands of buildings and posters in 50-foot letters. If the Soviets want peace, we would ask, why are there no demonstrations against their government's own nuclear weapons. They looked at us as if we were idiots. Why, the U.S.S.R.'s official policy is one of peace. How could they demonstrate a policy of peace?"* **People Weekly**

The Indian Way

by Margaret Morrisette and Leone How

The Indian lives very close to nature: regards himself as part of nature, not above it. He knows how generous Mother Nature is, but knows also how unforgiving she can be if she is abused.

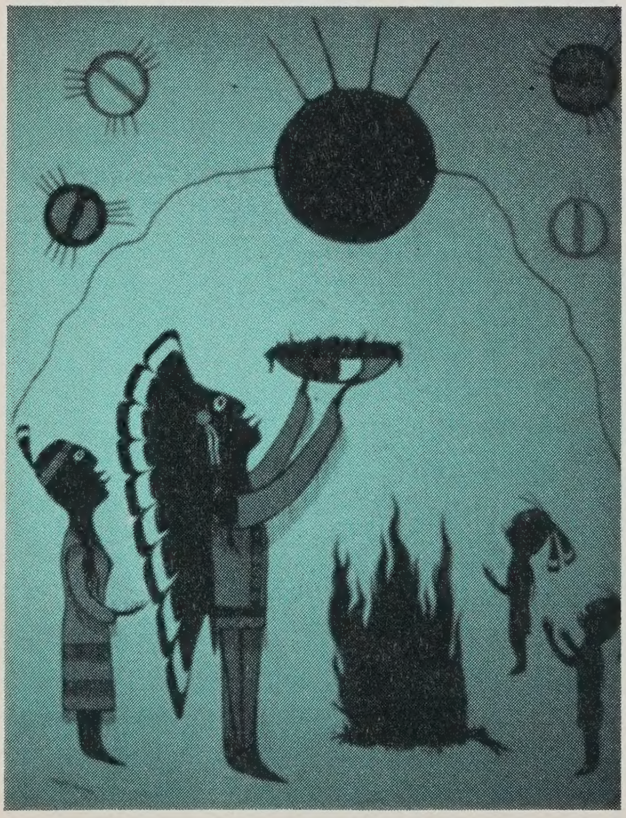
The Indian is grateful to Mother Earth for the game in the forests, the fishes in the lakes and oceans, the many running rivers that quench his thirst, and the plants and herbs that cure his ailments. Above all he is grateful for the sun which provides him with the most essential source for survival.

In the native culture, the Indian herbalists or medicine-men, as they are commonly known, were, and still are, highly respected. The medicine-men are gifted in the knowledge of the use of plants and herbs to cure sickness. These gifts and knowledge were handed down from generation to generation. But it was not the roots and herbs alone that cured sickness. Faith and belief in the curing power of each plant were very important in aiding the curing process. In the Indian way these beliefs and knowledge were passed down by their forefathers in stories told over and over. And the centre of their faith was Wakantanka, or the Great Spirit, in Christianity known as God.

No one can escape or get away from the Great Spirit, but if one acts without reverence, one becomes a spiritual and physical casualty of the disharmony created between man and the Great Spirit. For example, walking off a high cliff does not violate the Way but may lead to death or great harm. In the same manner, irreverence and disregard for the Way of the Great Spirit will cause spiritual and physical stress, sickness and even death.

Most non-native people are caught up in processes they do not understand, cannot accommodate to and which are destroying them spiritually and physically. They refuse to realize that it is only illusion to try to control what totally controls them, such as chasing after material goods, wealth and power.

Our entire existence is of reverence to the Great Spirit. Our rituals and ceremonies are a reaffirmation of our dependence on Mother Earth and our kinship with her every child whom we call brothers and sisters: Brother-wolf, Sister-beaver, Brother-bear, and so on to all the other creatures of Mother Earth.



Artwork: Francis Kagige, R.O.M.

Giving thanks to the Great Spirit.

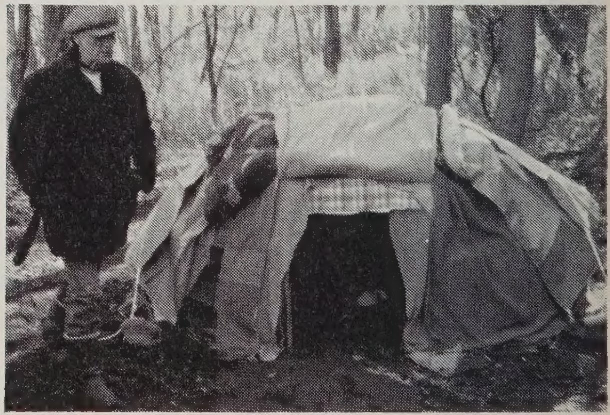


Photo: W. N. Stevenson

Native spiritual leader builds modern day sweat lodge.

To walk in the Indian way is to live in the sacred manner — to stand upright, to walk straight, to respect our brothers and sisters of different nations and species. To live in the sacred manner is to live in harmony with all that is given to us from the Great Spirit — all the good and pleasurable with the bad and harmful.

To live in harmony with Mother Earth, one does not use Western value judgements of isolating what might be labelled "good" such as life, love and pleasantness from the "bad" such as darkness, anger, discomfort, pain and death. For example, to be in harmony with the death of a loved one is not to suppress, deny or escape from it but to accept it and know grief, to flow with it, grow with it, plunge into it, and celebrate it.

Our bodies belong to Mother Earth who permits us to live through her other children. She continuously passes through us as we receive her children into our bodies and in turn give to them our bodies. Upon our death our bodies return to Mother Earth and our minds merge into the flow like a wave returning to the body of a river. All living beings are part of one another because we are not separate beings but processes or steps in the process. Therefore, there is no death — only transformation.

There are many ceremonies in the Indian culture. The Sun Dance is one of them and it is considered so sacred it is not to be talked of lightly, nor made light of. We prepare ourselves by giving offerings. A pipe is lit and offered to the sky and earth and then smoked by the participants in turn. After smoking they will be ready to talk of holy things.

We talk to the Great Spirit and we are sure he hears us although we cannot hear his voice. We are His children and we strive to live in harmony with all His creation.

The Indians' close communication with Mother Earth is being recognized and reaffirmed not only by himself, but also by non-natives. His tribally oriented lifestyle may be experiencing a rebirth.

Curtis Collection R.O.M.

Piegan Medicine Pipe.

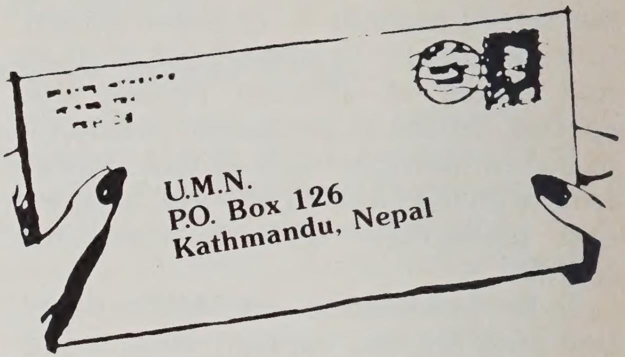
RESOURCE ON NATIVE SPIRITUALITY

Sharing the Journey

For those wishing to explore native spirituality further, "Sharing the Journey" is recommended. This 22-minute sound filmstrip was developed for the 1985-86 Mission Study, *Native Peoples of North America.*

Sharing the Journey is available for sale at $10.00 from the Resource Distribution Centre Order #40/4191/003, plus 6% handling charge; or for rent from Communication Services, $4.00 or AVRL membership plus postage and handling. Order from 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Dear friends,



Imagine a drive to school each day through narrow, dusty streets meeting overcrowded buses and heavily laden trucks with inches to spare; avoiding goats herded by small boys, water buffaloes, cows, sleeping bulls, chickens and monkeys; steering by ragged toddlers at play, groups of uniformed school children, young girls carrying brass water jugs, women with babies tied to their backs, saronged vendors carrying baskets of fruit and veggies on their heads, farmers wheeling bicycles with sacks of grain slung over the crossbars, workmen carrying tools in baskets slung from shoulder poles, and old women bent under the weight of back baskets supported by a tumpline carrying bricks, sand, firewood, dung, grain or fodder.

The 10 km trip takes 45 minutes and lots of patience! K.I.S.C. (Kathmandu International Study Centre) is a day and boarding school designed to meet the needs of missionary children 11 years and older who have completed primary schooling in the available facilities throughout rural Nepal. It operates on the principle of supported self-study in which each student works on courses from Britain or their home country. We have students from nine different countries at present.

As one of the three part-time staff, I teach classroom music, religious education and individual piano lessons. Our staff includes others, part-time, who help with library, students working in Dutch, craft, art, and home economics. We also have 6 Nepali support staff — cooks, cleaners, driver, gardener, and night watchman.

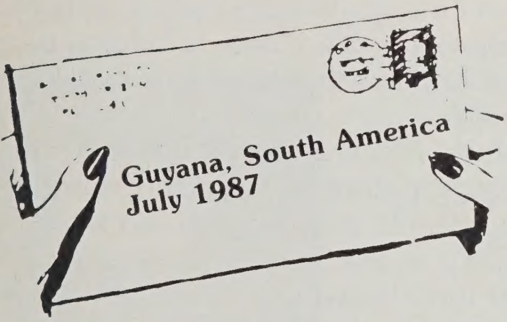
Each school day begins with a worship service; songs, prayers and readings from the Book of Acts. Following Paul's experiences of witness and persecution among the first generation Christians of Asia Minor is very pertinent to our situation in Nepal today. Christians here are a definite minority; a first generation church in a real sense — experiencing much of the opposition, persecution and suspicion that Paul experienced. But amid this, still Christianity grows and spreads. A society founded on a tradition of meditation, passive endurance of adversity, fear, and continual appeasement to gods, reacts and behaves in a characteristic way. Our reactions and behaviors are molded by our beliefs too — belief in the one Living God and in Jesus Christ who died for our sins. As we try to follow Christ's example of justice and love, others come to know Christian ways and faith.

We have learned a lot in our time here thus far. Living apart from Western civilization and looking at one's lifestyle objectively from a distance is always enlightening. Nepal is one of the poorest countries of the world, suffering high population growth, massive environmental problems, illiteracy, low levels of skills, handicaps of terrain and economic stagnation. His Majesty's Government has set a noble objective; to achieve basic needs for all Nepali people by the year 2000.

This does not mean wants and desires — flush toilets, cars and medicare. This means basic needs — shelter, water, clothing, adequate nutrition, available health care and basic education. These are not available to all Nepali people today. Realizing these goals will take a lot of work, cooperation, external aid, leadership and prayer.

The United Mission to Nepal (U.M.N.) is involved in many projects to help improve living conditions. Irrigation, agriculture, forestry projects, rural health care posts, nursing education, non-formal education and hydro-electric development to name a few. There are over 400 Christian professionals from over 20 countries and over 35 denominations working with the U.M.N. in Nepal. There are needs for training people, financial resources and prayer support. We are happy to be working here with the children of other missionaries, helping their parents to do their work. We thank you for your prayers and letters.

Yours in fellowship,
Maxine, Craig, Shereen
and Andrew Taylor



Joyce Deebrah has written recently to thank the Society for sending material to her. "Already, I have started reading the 71st Annual Report of the WMS (WD); as well as the "Acts and Proceedings" of the 112th General Assembly of the Presbyterian Church in Canada. I am sharing the "Presbyterian Record" with the Women's group at De-Willem, and they have found the reading exciting and challenging, so you see, the communication gap between Canada and Guyana is narrowing in this respect.

At the 10th National Biennial Conference of the Presbyterian Women's Organization held at the Maryville Presbyterian Church in Leguan, Essequibo River, on Wednesday 22nd April, I was elected the President. I am the first person to hold this office for the second time, and I am praying that God will grant me strength, courage, knowledge, wisdom, understanding and foresight to continue in His Service."

In The World - BWM News

KENYA

The Kikuyu Hospital near Nairobi, Kenya, operated by the Presbyterian Church of East Africa, has recently opened a new Pediatrics Wing. A building formerly used as a Nursing School was renovated for this purpose, greatly facilitating the work of the hospital's pediatricians. **George Loom**, our Special Overseas Volunteer Missionary serves as Administrator of the Kikuyu Hospital.

CANADA

Trafalgar Presbyterian Church, a new congregation commenced in North East Oakville, Ontario, was formally established on April 26th with 86 charter members. The Rev. **Ferne Reeve** is the minister.

Two Presbytery Mission Workers accepted new appointments this past summer. Miss **Joanne Vines**, who has been serving in Cape Breton Presbytery commenced a new assignment to Pictou Presbytery in July. Miss **Mary Jane Bisset**, formerly in London Presbytery, commenced work in Church Extension in Hamilton Presbytery in August. Please remember them in prayer.

MISSION: YIM POSSIBLE

What YIM is:

Within the work of the Church, there are many opportunities for young people to get involved. A newly established program, "Youth in Mission" will put eager young volunteers into worthwhile "mission" projects across Canada (soon to be worldwide!).

There is an astounding variety of projects — from holding a vacation bible school for two weeks in a remote community to taking a year off school to establish a solid youth ministry in an urban church. Over summer vacation youth can help refugees seeking safety in Canada, or research the history of the Church in a particular region. **YIM**'s goal is to make each project a worthwhile "mission" experience for the volunteer. "Mission" is another way of saying Christian sharing: of skills, time, enthusiasm and love.

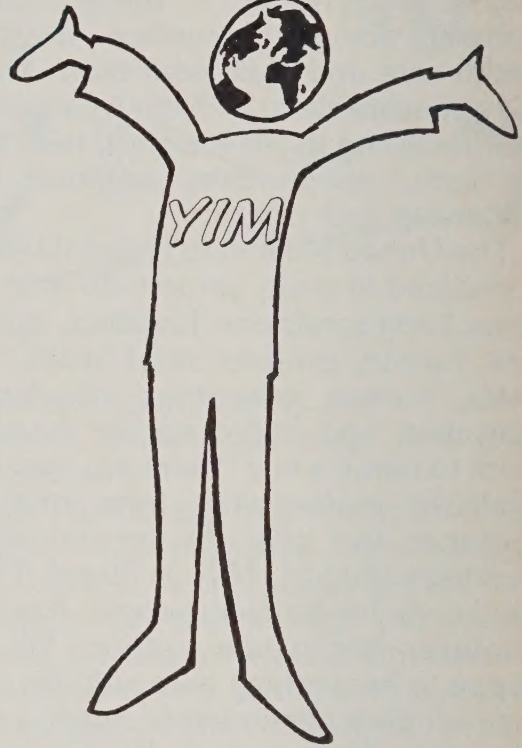
Volunteers can apply:

The list of **YIM** projects will be published regularly in the "Presbyterian Record" and in "Equip". Interested young people will be sent an application form to fill out and return. Applicants indicate which project(s) they are particularly interested in. But applicants are not limited to the projects available: a young person can suggest volunteer projects that may not yet exist. **YIM** will use its resources and contacts to try and get new projects off the ground.

Volunteers must be between 16 and 29 years old, and be affiliated with the Presbyterian Church in Canada. Once applications are received, **YIM** will select Volunteers for each project. Chosen applicants will be given orientation as to what to expect both from the project and the community they will live in.

When projects begin:

Projects generally begin at four times each year: May and July for summer projects available to University and High School students respectively; September and January for those people who are looking to fill a semester or two by gaining practical experience and living their faith.



The first **YIM** projects are happening even now! In Niagara Falls, Cathi Wilson of Brandon, Manitoba, is helping support local families to take in and host refugee families.

Judy MacDonald of Toronto, Ontario is participating in Christian outreach to the French and English summer community at Metis Beach, Quebec. On a part time basis, Lori Gemmell has been placed with the Parkdale Legal Aid Clinic in Toronto, Ontario to learn about the special ministry involved in Poverty Law.

Volunteers need support:

The **YIM** Volunteer, while at the project, lives in the homes of church members, and receives a living allowance for personal necessities (such as toiletries, local transportation, recreation). The cost of getting to and from the project is the responsibility of the Volunteer (who can get his or her own congregation involved in **YIM** by asking for their support).

YIM funding is a partnership:

As a self-supporting programme, **YIM** is not funded by the general church, but by the same volunteer spirit expected of the youth. Funding for **YIM** projects is a partnership of responsibility, for both the project sponsor and the Volunteer.

Apply now!

Volunteers: apply for placements now. Write for detailed information on deadlines and projects.

Applications are also being taken for long-term service projects. **YIM** hopes to be able to offer international opportunities in 1988. Preference for international projects will be given to applicants who have had Canadian volunteer experience.

Sponsors: Presbyterials and Synodicals interested in sponsoring a **YIM** project should apply seven months before the project is to begin. **Sponsoring groups** must arrange for pocket money, host parents and programming to meet the purpose of **YIM**. Projects may be arranged cooperatively with community agencies or ecumenical groups.

With such a large undertaking, **YIM** needs your prayers and support: for Volunteers and projects, for administration and funding.

Write to: Joyce Hodgson, Coordinator: Youth in Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

75th Anniversary Projects

Looking for Special Projects to celebrate the 75th Anniversary of WMS(W.D.)? The **Youth in Mission** programme offers these possibilities:

– you may provide "pocket money" for Volunteers who are involved in a **YIM** project in your church or presbytery.

– you may host or arrange the hosting of the **YIM** volunteer in your own homes.

– you may support a young person from your congregation by providing travel money so that he or she can accept a **YIM** project placement in another province.

– you may donate to **YIM** directly through the "Something Extra" listings under the Board of World Mission.

Contact: Mrs. C. Joyce Hodgson (address above).

Is there a

GLAD TIDINGS

in your mailbox?

$5.00 for 10 issues — 1988

SUBSCRIBE TODAY!

GLAD TIDINGS SECRETARIES NOTE:

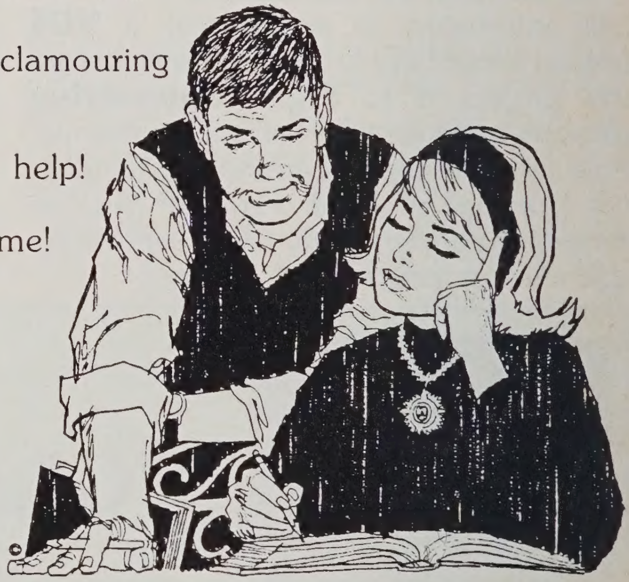
The deadline for returning your lists is November 1, 1987.

Celebrate Youth

A TEENAGER'S CRY

O God! Why am I here?
I ask that question a lot these days,
But sometimes I really do wonder why am I here —
— now — living in these days!
Nobody listens to me when I offer my opinion!
"You're just a teenager!"
"What do YOU know?"
That's what adults say.
Mom treats me like a baby!
Dad expects me to act like an adult!

Sometimes I guess I'm a little of both,
— A baby and a grown-up!
Inside, I know, I'm really somewhere in between.
I dream great dreams.
In my mind I hear and see people clamouring
for my attention —
— asking my advice.
I watch them succeed because of MY help!
I imagine I am loved by all!
I do and say the right things all the time!



Is it only a dream?
Will it ever be true?
If people gave me a chance,
— an opportunity to help,
could I,
would I, do the right thing?

O God, you put me here, now!
Show me what you want me to do!
Help my parents, my leaders,
the members of my church and my community,
to give me guidance, and encouragement,
— to show me the way I should go.
But help them not to stifle my imagination and creativity.
O God, make them realize I need to try my wings —
— to make my own mistakes and correct them.
Help me to remember too, that if I lean on you, and look to YOU
as my guide and leader, I cannot fail.

Lois Powrie

Books

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

FROM SLED TO SATELLITE: MY YEARS WITH THE GRENFELL MISSION

by Gordon W. Thomas, O.C., M.D. Irwin Publishing. 125 pages. Price $17.95.

In 1946, Dr. Gordon Thomas began his work at the Grenfell Mission at St. Anthony's as assistant to Dr. Charles Curtis and eventually became senior surgeon. As a young intern fresh from the Neurological Institute in Montreal, he worked with doctors and nurses in providing medical assistance to isolated people in northern Newfoundland and Labrador.

In *From Sled to Satellite* Dr. Thomas has chronicled his 33 years with the Grenfell Mission. He tells of how he travelled by dogsled, boat and plane to remote areas to help people with various complaints such as tuberculosis, toothaches, accidents, etc. His tales, often sad and tragic are interspersed with humour and imagination as he describes things like performing neurosurgery using an improvised electrical cautery and a modified kitchen spoon. To preserve a body for transportation home for burial — 150 kilometers away — a box was filled with course fishery salt.

Dr. Thomas tells gripping stories of struggle and service, and of the men and women who battled the rigorous Canadian winters and the whims of the northern Atlantic sea coast.

When Newfoundland and Labrador joined Confederation, Dr. Thomas found that as people began receiving family allowance cheques and other forms of government assistance, their health began to improve.

A truly Canadian mission story, Dr. Thomas' work brings up to date the history of this Canadian mission outpost since the death of its founder Dr. Wilfred T. Grenfell in 1940. His authoritative work describes the difficult transition of the mission from a voluntary, charitable institution to what is now part of the overall health services of Newfoundland.

L. June Stevenson
Katherine Allen

FROM CRISIS TO NEW CREATION

by Michael Schwartzentruber. Published by Wood Lake Books Inc. 89 pages. Price $7.95.

The author of this book is a student of religious studies at the University of Toronto. Both he and his wife, Jan, currently living in Orillia, are active in the Mennonite Church.

Mike, a terminally ill young man, allows us to be part of the trying experience of living with Cystic Fibrosis for more than forty years. He is learning to overcome the constant spectre of death, to be dependent on others, and to be led out of the very human temptations of anger, withdrawal, and rebellion. In spite of still having times of anger, resentment, and insecurity he has come to see himself, first and foremost, a person loved by God and of infinite worth, no matter what his personal limitations are.

Most of us, at some time or other, are prone to question "Why me?" or "If only. . ." Mike finally realized he was not as much questioning as he was begging for sympathy and understanding.

To read this book is to be inspired to accept more honestly and openly one's many vulnerabilities as Mike was able to do through God's love and power. A bonus in the book is the series of five study sessions prepared by Jim Taylor. Many others, like myself, could benefit from this moving story about life, faith, and love.

Alene Morrison

NEWS

NEPAL COURT CONVICTS CHRISTIAN

AMSTERDAM, Netherlands (ODNS) — Observers blame lack of international media attention for the April 21 sentencing of Nepali citizen, Nicanor Tamang, to 6-1/2 years in prison for preaching the Gospel and converting Hindus to Christ. Despite assurances last year by the government of Nepal to comply with international conventions and treaties guaranteeing the right of religious expression, at least four other trials involving Christians are now pending before the Nepali court.

VIDEO REVOLUTION IN USSR

AMSTERDAM, Holland (ODNS) — The video revolution sweeping the USSR is being used by Soviet Christians to present the Gospel message to an unprecedented number of people. But Soviet authorities are not happy with the uncontrolled spread of uncensored videos. Several Soviet newspapers have complained about private video screenings and all have reported cases of citizens tried for the illegal showings. Christians in Estonia were arrested in 1985, for viewing illegal tapes of sermons preached by Dr. Billy Graham during his historic visit to the Soviet Union. But, in spite of restrictions, video has become a popular form of evangelism, proving to be much more effective than communicating the Gospel through books which can only be read by one person at a time.

NEW RELIGIOUS PUBLICATIONS ANNOUNCED IN USSR

SANTA ANA, California (ODNS) — The Moscow Patriarchate of the Russian Orthodox Church is planning the publication of a new periodical, "The Moscow Church Herald." Designed for a foreign audience, its stated purpose is to "promote knowledge of the life of the believers in the USSR." Experts have pointed out that Soviet Christians "are not expected to have access to the 'Herald', despite the great scarcity of religious literature in that country." The Patriarchate also announced that it will publish a five-volume "History of the Russian Orthodox Church," and a new edition of the Bible to mark celebrations centered on the 1988 Millenium of Christianity in Russia.

USSR: YOUTH EXCLUDED

MOSCOW—The Swiss church news agency Apic reports (18 May) from here that three medical students have been excluded by this country's communist youth organization because they publicly confessed their faith in God. The organization's publication here reportedly complained that the group's leaders have been too lax in promoting scientific atheism among youth. EPS

SUNDAY SCHOOL "DISCOVERED" IN TADZHIKISTAN (USSR)

On 22 March, an article appeared in the Tadzhikistan daily newspaper *Kommunist Tadzhikistana* entitled "The childhood which could be stolen". The piece deals with the discovery of a "religious school" which was set up by the unregistered Baptist congregation of Kuybyshevsk, in the Kurgan-Tyube district. Neighbours apparently became suspicious after noticing groups of children regularly turning up at the house of Rudolf Maukh, and the public representatives decided to look into the matter. Inside Maukh's home they found a spacious room resembling a classroom with religious books all around, mainly published abroad and brought there "by unknown ways from foreign countries". The article strongly opposes this action by the unregistered Baptists and the parents of the children, claiming that by forcing their children to "renounce everything worldly" in line with the alleged Baptist dogma — there is no believing without suffering — they are effectively robbing their children of their childhood by "stuffing their heads with religious dogma". (It is an offence under Soviet law to teach religion to any children, except one's own.)

The author names the pastor of this "illegal" congregation as Wilhelm Maukh and cites several others as teachers in this "religious school". The article concludes by declaring that when these children are old enough to think for themselves they will then blame their elders for depriving them of their childhood. KNS

SHALOM INSTITUTE ELECTS NEW BOARD CHAIR

Nancy Cocks, Presbyterian pastor and vice-president of the Canadian Council of Churches, is the new chair of the board of directors of the Shalom Institute, Vancouver.

Pastor of St. Andrew's, Newton Presbyterian Church in suburban Vancouver, she is also a doctoral candidate in the Toronto School of Theology. She succeeds as chair Roman Catholic layman and UBC research scientist Thomas J. Ruth.

The Institute, founded in 1985, is a national interchurch organization concerned for the integration of spirituality with education for justice and peace ministry. It was launched with an Anglicans In Mission grant, and is sustained by memberships, fees, grants and donations.

TAIWANESE PRESBYTERIANS CONFESS MISDEEDS AGAINST TRIBAL PEOPLE

The 34th General Assembly of the Presbyterian Church in Taiwan, meeting at a theological college here, approved a confession of misdeeds by Taiwanese against tribal people. Earlier this year, representatives of the 10 PCT presbyteries for tribal groups met. The assembly elected C. E. Lin, the first tribal person ever to be its moderator, and protested the refusal of Taiwan's government to grant a visa to South African Reformed theologian Allan Boesak to attend the meeting. It also voted to enter into relationships with several overseas denominations, including the Presbyterian and Methodist churches of New Zealand. (EPS)

CHRISTIAN LITERATURE GIFT

The Rev. Bill Estelle, visiting in the Church offices in July 1987, indicated that students graduating from Yushan Theological College are most grateful for the gift from the WMS(W.D.) Christian Literature fund. At the present time there are approximately 100 students at the school, about half of them are women. Most of the women are involved in the basic and Christian education course. Some are in the Theology course as well.

Bill Estelle, bottom centre, with theological students.

No God
No peace.
Know God
Know peace.

wms highlights

SYNODICAL NEWS

The 73rd Annual Meeting of the **British Columbia** Synodical was held on March 24th and 25th at Knox Church, Victoria, B.C. The theme was, "Lord, what wilt Thou have me to do?" The guest from Council Executive was Mrs. Dorothy Ruddell, Treasurer. Her presentations, and pleasing and lively personality, were greatly enjoyed.

The two evening programmes were most enjoyable and inspiring. The first, "The Blessing of Music", was a music fest in which every Presbyterian Church in Victoria took part. There were choirs, solos, instrumental numbers and original compositions by two Chinese members.

On the second evening, following dinner and a sing-song, an agapé meal was held with everyone serving each other. Then a panel presented, "Mission, Here and There" — Malawi; the Covenant Community, a new B.C. lay training programme; the work of the Presbytery Missions Committee; and the need for constant prayer for the missionary endeavour.

The theme hymn was, "What will I do?" and the message the delegates took home with them was, "My Lord, My Lord won't you tell me please, Tell me, what do you want me to do?"

A most refreshing weekend in June was shared by women of the **Hamilton and London** Synodical held at Kintail Camp on beautiful Lake Huron. The theme, "A Time for Everything", was carried out during the Retreat. Director for this year's camp was Judy Johnson. Registrar Barbara Tubb, assisted by Margaret MacLennan, welcomed each arrival.

Bible Studies were based on Ecclesiastes 1-3. The Craft Session was under the direction of Lois Bailie, assisted by Eleanor Wood. Cooks, Marian Raynard and Nancy Quinton and staff kept everyone well fed. A most interesting evening of skits, music and elocution was enjoyed by all present.

The Service on Sunday morning was held in the outdoor chapel with special music provided by Cathy Johnson, Pam Ritchie and the Camp choir. Dorothy Neal brought a most timely message on always taking time to enjoy and make use of the many blessings that God has placed on earth for our use.

"Let's Communicate" was the theme for the Presbyterian Women's camp (**Saskatchewan** Synodical), June 26-28th at **Camp Christopher.**

Lois Powrie, Secretary for Children's and Teenage Work, was the guest. Lois conducted a workshop on *Communicating with Children and Teens.* Louise Beaton spoke on the Gambia, West Africa, where she served with CUSO as a Public Health Nurse.

At the Craft Time, banners were made for the 75th WMS(W.D.) Anniversary. A Talent Night was held. Seventeen women gave leadership in a creative worship service on Sunday morning in our Kum-Ba-Yah Chapel. A gift of money was given to the Camp for new mattresses.

A farewell gift was presented to Creola Simpson, A.E.C.

PRESBYTERIAL NEWS

The **Vancouver Island** Women's Day of Fellowship was held in St. Andrew's Church Hall, Duncan, B.C. Women came from Victoria, Sooke, Nanaimo, Parksville, Qualicum and Port Alberni.

Opening Devotions were adapted from the W.C.C. Vancouver Worship Book. Guest speaker, Jean Begg, dressed in a Welsh costume, gave a dramatization of the story of Mary Jones, a little 9-year-old girl from a poor Welsh family who wanted a Bible and worked very hard for many years to buy one. Eventually her influence led to the formation of the British and Foreign Bible Society. The Canadian Bible Society is one of the largest.

After lunch, games and contests were held. Jean Begg spoke on the theme "In Touch". A Sing-Song with Ivy Howard at the piano was enjoyed.

The Annual June Tea of the **Hamilton** Presbyterial was held at Knox Church, Burlington on June 13th. The Tea Room and Tea Table were beautifully decorated with flowers and a "Lantern Tree". Mrs. Wilma Butter, President, welcomed everyone and the Rev. Judith Archer Green brought greetings from the Presbytery. Tea was poured by Margaret Weir, Evelyn Woods, Helen Billiald and Marie Wilkinson.

A feast of strawberries, from diet servings to sweet desserts, was served by the Auxiliary, headed by President Beverley Kovacs.

The **South Saskatchewan** Presbyterial under the leadership of Mae Morris held a Rally at Westminster Church in Estevan on June 13th. A sing-song was enjoyed, followed by Bible Study, reports on Council and Congress, and the Treasurer's report. Creola Simpson, A.E.C., showed a video relating to the 90th Anniversary of Ewart College "Celebrate the Spirit". Members got to know one another better through introduction in pairs.

"Making Mission Happen" was the theme of the Spring Rally of **Peterborough** Presbyterial held May 20 at Knox Church, Havelock. The theme was presented by means of a workshop. We were given several questions and in order to find the answers had to use four resources — Glad Tidings, the Annual Report of the WMS, the Record and the Acts and Proceedings of General Assembly. The four publications provided us with a wealth of mission information.

The afternoon session was a panel discussion moderated by Mrs. Peggy Allen, Havelock. Panelists were Mr. and Mrs. James Whitefield, Cobourg, and Mrs. Linda Forbes, Grafton. Mr. and Mrs. Whitefield have spent many years working on several fields and have a first hand knowledge of the work and personnel of Presbyterian missions. Mrs. Forbes is a committee member of Food Share — a food bank serving Northumberland County mainly in the Cobourg area.

The English speaking Chinese Presbyterian Church WMS was officially initiated as a member of the **Westminster** Presbyterial by Mrs. Irene Bleackley on May 3, 1987. Officers were installed with Mrs. Anita Wong as President.

A panorama of missions of the overseas missionaries was given by several members.

The WMS group will meet on the first Sunday of each month, except July and August.

The Spring Rally of **Glengarry** Presbyterial was held in St. Andrew's Church, Avonmore on May 27th. The theme was "Partners on God's Earth". Mrs. Dorothy Fresque extended birthday greetings to Mrs. Nellie McMaster of Finch, 90 years old May 23rd and to Mrs. Bella MacIntosh of Dunvegan, 90 years old in June.

Lynda Hoffos, A.E.C., introduced the Mission Study. Guest speaker was Mrs. Maude Fitzsimons of Peterborough, who spoke on the theme. The Children's Choir sang several selections.

The Gladys Sim Children's Rally for the Presbyterial of **Bruce-Grey** was held on May 9 at Cedar Rail Camp near Scone. Over 250 people representing 14 congregations enjoyed the summer sun and breezes that day. More than $150.00 was collected in a bag mounted on a motorcycle for the special offering project this year.

The morning's activities included workshops on different interests. Mrs. Janet Reid of Chesley led a nature trail study. The Drama activity was led by Della Penfold assisted by Debbie Beldman and Barbara Tubb of Durham. Mrs. Pat Carpenter organized the craft activity.

Special guest at the Rally was Beatrice Scott, Port Elgin, formerly a missionary in India. She brought many interesting items from that country including clothes worn by the children. Other guests included the Rev. Fred Neill, moderator of Presbytery and his wife Anna. They took part in the nature walk enjoying the trilliums, violets and other spring flowers.

At the close of the Rally there was a time of sharing when all the children gathered to present some of the plays and songs they had prepared in the workshops. Many children enjoyed flying the plastic kites made that day.

Ottawa Presbyterial celebrated its 100th Anniversary with two days of festivity, worship and praise May 2 and 3.

The Second Century commenced with rejoicing in banquet, song, clowning and a challenging message from the Rev. Chris Costerus, General Secretary Board of World Mission, at St. Paul's Church, Ottawa, where colorful banners and other memorabilia from local groups was on display.

The Theme was "Missionary Yesterday, Today and Tomorrow".

An original skit "Down Memory Lane" was presented by Manotick WMS. "Clowns Overall" conducted a worship service with the message "God loved you then, God loves you now, God will always love you".

In attendance from Toronto were Miss Lois Powrie, Mrs. Kay Smith and Miss Nkechi Olorie (Nigeria).

Celebration continued on Sunday, May 3rd at St. Andrew's Church, Ottawa, with an afternoon service of praise and thanksgiving chaired by immediate Past President, Mrs. Sylvia Brown.

Missionary speakers, Mrs. Beth McIntosh and Miss Arlene Randall, spoke on their work in Japan and Nigeria respectively.

The history booklet "Mission Looking Back - Moving Forward" was researched and written by Mrs. Mary MacLaren.

ANNIVERSARIES

The WMS of **St. Paul's, Caintown,** celebrated their 95th Anniversary on June 3rd with many friends in attendance from other auxiliaries. Mrs. Lindsay Brown, granddaughter of Mrs. James Purvis, the first president of St. Paul's WMS, gave interesting insights of the life of her grandmother. Tribute was paid to two former presidents, Mrs. W. W. Purvis by her daughter-in-law, and Mrs. Arthur Fortune by her daughter. Congratulations were extended by Gloria Purcell, president of Brockville Presbyterial, Lynda Hoffos, A.E.C. and Margaret Boyd.

Others who addressed the meeting were the Rev. Paul and Mrs. Jean Rumball, Miss Athalie Read and the Rev. Doherty. Mary Dickey and daughter Elaine Covey, sang a duet and Mrs. Mawhinney sang a solo.

Ninety years of mission-witness for Christ was celebrated by the Knox WMS of **Centre Road** in a service of thanksgiving and praise held on May 27 and attended by WMS sister members from neighbouring churches and other friends. The president, Elizabeth McKichan presided. Special music was given by Ann McLean, Nola Gerry, and Kathleen Arrand.

Secretary, Lois Watson, presented a history of the group highlighting the years 1897-1987.

Guest speaker was Mrs. Margaret Lester of Forest, Sarnia Presbyterial President, who chose to plant a "Spiritual Garden" in her message based on Galatians 5:22,23, where the fruit of the Spirit must be planted, grown, and reaped. A beautiful anniversary cake decorated with the WMS crest was the artistic work of member Beryl Watson with the cake cut by member Isabel Cruickshank.

On May 9, the Mary McKerroll Group of the WMS of Victoria-Royce Church, **Toronto**, held a Luncheon to celebrate its 50th Anniversary. Two souvenirs were presented to each person present — a poem card entitled "I carry a cross in my pocket" and a booklet depicting the history of the Society, which took its name from the minister's wife of that time, Mrs. Mary McKerroll. She organized the Women's Missionary Society across Canada at the time of Church Union, and was the first President of the WMS (WD) after Union.

An interesting highlight was the cutting of the Golden Anniversary Cake by Mary Barlow, a charter member and a holder of several offices during the years, including 34 years as Secretary.

Patti Talbot was the guest speaker. A volunteer worker with the Korean Christian Church in Japan for two years, and now back in Canada, Patti told of the lives of three women who typified the history of Koreans in Japan.

Highlight of Note

The second week in May is traditional in **St. Paul's** Church, **Mission, B.C.** and eagerly anticipated: it is the time that the Ladies' Group of St. Paul's sponsors the **Hymn Sing,** a time devoted to worship through prayer, singing hymns and short inspirational messages. It is also a time of fellowship, fun and sharing with neighbour churches. All donations received are forwarded to the WMS.

Annually, custom has been to invite choirs from nearby churches to participate in the program, and this year guests were from Bradner, Haney and Abbotsford Presbyterian Churches and the Cedar Valley Mennonite Church in Mission.

Special guests were three talented and personable soprano soloists — Lyn Morrison from Langley, Joyce Ungaro from Haney and Kelly Beazely from White Rock. Planner and co-ordinator was Christena Aicken. Mrs. Aicken's theme this year was "Stories of the Bible".

As the presentation began with "Tell Me The Stories of Jesus", we were all reminded that the story of Jesus Christ is one of love — a great love, one that saw Him willingly die a shamed and painful death, alone, for each one of us.

"No Room At the Inn" reminded us that while there was no room for Jesus the first night of His life, there is still no welcome for Him in some hearts today.

Other numbers followed, each one illustrating the love of God at work in the lives of people of the Bible, and stressing the relevance of the message of each story to us today.

The program concluded with Lyn Morrison singing, "Entreat Me Not To Leave Thee", the story of Ruth who left all to serve and follow the Lord, the God of her mother-in-law, Naomi. Should our commitment to the Lord be any less?

Downstairs, everyone gathered for a time of fellowship and laughter as we watched our expert and "intelligent" Triple L. Theatrical Co. (Lois, Loraine and Lenore) act out a recent event in the life of our church — that of looking for a new minister!

"Minister Shopping" was exhaustive and frustrating work for these women. Just seemed they couldn't get their money's worth. Either the candidates were too sporty, too serious, too revolutionary, too old, too bald or just plain too expensive. This presentation was rewarded with much laughter and applause.

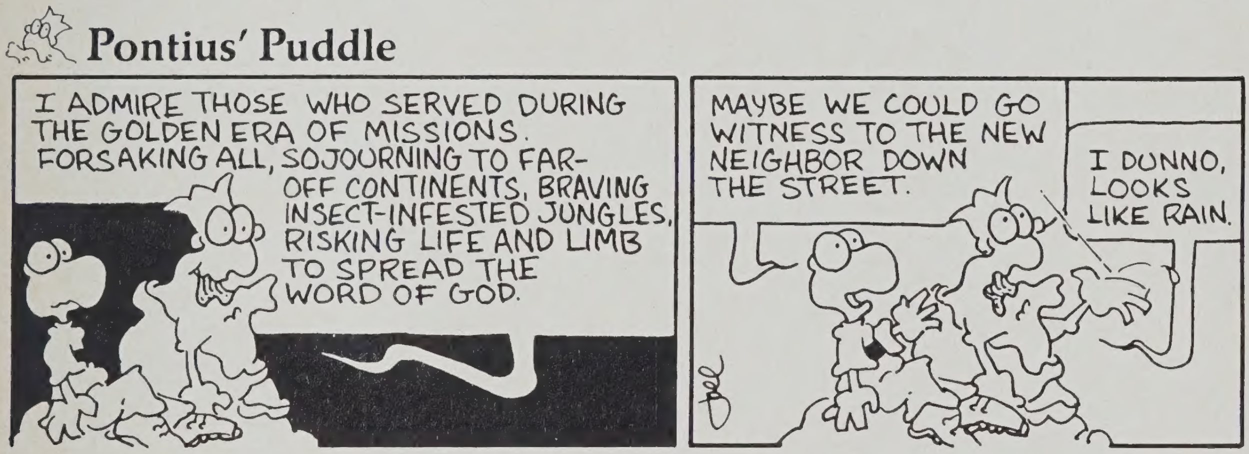
PRESBYTERIAL AND SYNODICAL GIVINGS

January to June 1987

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
	Kamloops	3,269.00		
	Kootenay	1,060.00		
	Vancouver Island	3,328.00		
	Westminster	6,565.00		
British Columbia		14,222.00	54,075.00	26%
	Calgary-Macleod	6,524.00		
	Edmonton-Peace River	2,785.00		
	Red Deer	4,154.00		
Alberta		13,463.00	53,593.00	25%
	Moose Jaw	663.00		
	Prince Albert	676.00		
	Regina	3,102.00		
	Saskatoon	4,589.00		
Saskatchewan		9,030.00	26,687.00	39%
	Brandon	3,712.00		
	Superior	1,171.00		
	Winnipeg	5,590.00		
Manitoba & Northwestern Ontario		10,473.00	37,585.00	28%
	Bruce-Grey	8,750.00		
	Chatham	14,970.00		
	Hamilton	16,000.00		
	London	12,000.00		
	Maitland	6,500.00		
	Niagara	12,971.00		
	Paris	7,454.00		
	Sarnia	11,726.00		
	Stratford-Huron	16,169.00		
Hamilton and London		106,540.00	304,665.00	35%
	Algoma	1,350.00		
	Barrie	18,555.00		
	Brampton	7,601.00		
	Kingston	7,555.00		
	Lindsay	6,500.00		
	North Bay/Temiskaming	3,502.00		
	Peterborough	7,958.00		
	East Toronto	26,700.00		
	West Toronto	7,449.00		

	Waterloo-Wellington	16,400.00		
	Synodical	100.00		
Toronto and Kingston		103,670.00		
to Synodical		1,500.00	317,555.00	32%
		102,170.00		
	Brockville	4,322.00		
	Glengarry	3,173.00		
	Lanark-Renfrew	10,200.00		
	Montreal	10,806.00		
	Ottawa	8,500.00		
	Quebec	3,290.00		
Quebec and Eastern Ontario		40,291.00	137,294.00	29%
Total		296,189.00	931,654.00	32%

6-87


Pontius' Puddle
I ADMIRE THOSE WHO SERVED DURING THE GOLDEN ERA OF MISSIONS. FORSAKING ALL, SOJOURNING TO FAR-OFF CONTINENTS, BRAVING INSECT-INFESTED JUNGLES, RISKING LIFE AND LIMB TO SPREAD THE WORD OF GOD.
MAYBE WE COULD GO WITNESS TO THE NEW NEIGHBOR DOWN THE STREET.
I DUNNO, LOOKS LIKE RAIN.
Joel

In Remembrance

Mrs. Jean Barr
Strathcona, Burlington, Ont.

Miss Beatrice Kelly
First, Collingwood, Ont.

Mrs. Herb Thomas
St. Andrew's, Markham, Ont.

Mrs. Margaret Doig
Mrs. Jeanette Gray
St. Andrew's Molesworth, Ont.

Mrs. Gretchen Haire
Mrs. Kae Miller
St. Andrew's Kitchener, Ont.

Mrs. Charles Crombie
First, Port Colborne, Ont.

Mrs. Margaret Ewart
St. Andrew's, Sarnia, Ont.

Mrs. Georgie Carriere
Glenview, Toronto, Ont.

Miss Irene Leask,
St. Andrew's-Chalmers,
Uxbridge, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

With Open Eyes

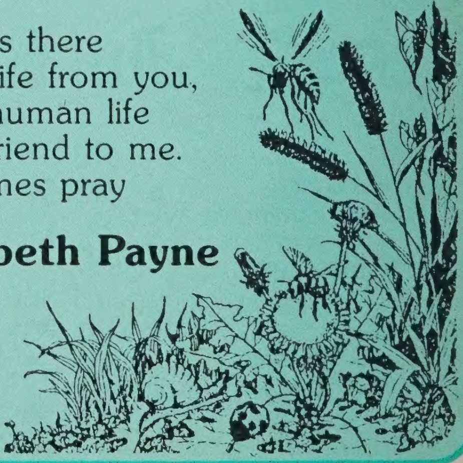
Lord, forgive me if I sometimes pray
With open eyes.
When I am weary of my kitchen walls
And tired of the daily tasks
That sap my strength, I go outdoors
To pray.

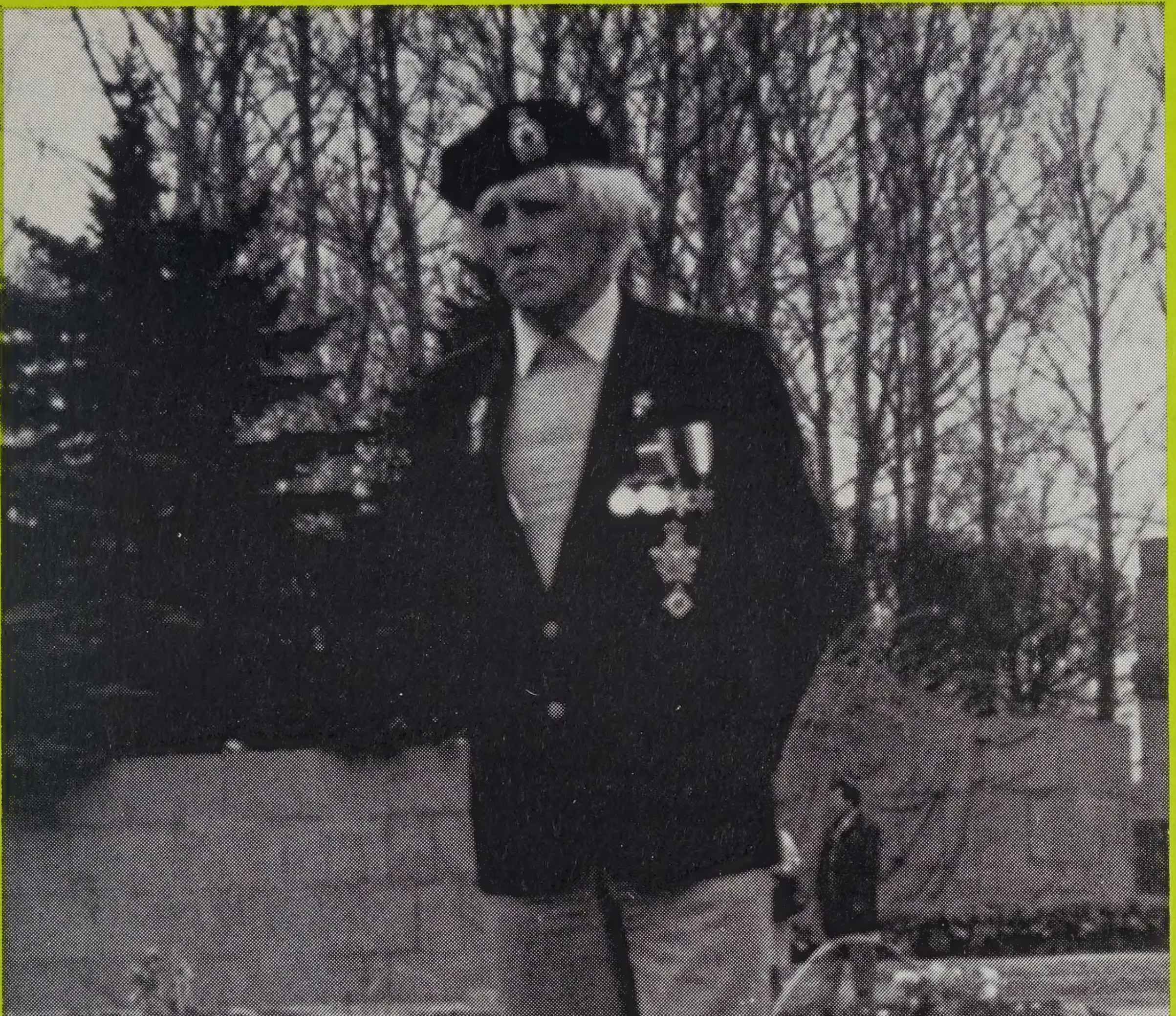
For as I kneel among the trees
I gaze around; and as I pray
I see again the marvel of the wondrous forms
Of leaves, grass, twigs and vines;
Of silver bark, all flecked with black;
Of butterflies, of ants, and birds . . .
Oh Lord, I feel again the pulse of life
And I am still.

I pour my anguish out to you, my God;
Arms clasped around my favorite tree
And feel your comfort as I look about
And let the beauty of this sacred spot
Sink into me.

If all this minute, ordered life
Of bugs, and leaves, and birds is there
That claim their very breath of life from you,
I know that you will guide my human life
And set me straight, and be a friend to me.
So Lord, forgive me if I sometimes pray
With open eyes.

Elizabeth Payne





Inside:
Another kind
of pilgrimage

GLAD TIDINGS

NOVEMBER 1987

Volume 63 No. 9 **GLAD TIDINGS** November 1987

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Supporting justice. Opposing violence.

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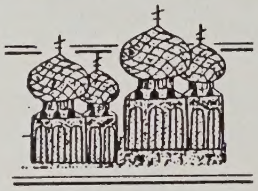

Our gal in Russia!

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Lest we forget . . .

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Cover: Thanks to the unknown Canadian soldier from Quebec who graciously allowed his photograph to be taken by Barbara Woodruff in Russia.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Opting for Freedom

— an editorial that grew into an article

by L. June Stevenson

Oliver Tambo has been called a revolutionary, a rebel, a communist and a terrorist. This exiled president of the African National Congress (ANC) received a standing ovation when representatives of churches and non-governmental organizations gathered recently in Toronto to welcome him. Tambo was in Canada to plead for comprehensive sanctions and to raise support for the frontline states who are at war, under aggression by the Pretoria regime.

Tambo was cautioned by Canadian government officials that the "violent" stance of the ANC is a serious impediment to fuller Western support. Violence is not a correct word, Tambo says. "Violence is indiscriminate, irresponsible killing, what the Pretoria regime has been doing to us, the blacks, for nearly 40 years."

Charges of ANC terrorism and Soviet links are merely a "propoganda war" by the South African government, Tambo insists. "The terrorist in southern Africa is the Pretoria regime. We would ask Canadians not to swallow this propaganda."

Photo: Patti Talbot

Archbishop Ted Scott seated to left of Oliver Tambo, with Johnny Makatini, ANC staff to his right.

What Prime Minister Mulroney, External Affairs Minister Clark and many media opponents fail to expound on is the violence of a system like apartheid in which blacks continue to suffer and die in virtual slavery, illiteracy, hunger and malnutrition, as well as the violence of a system that kills non-violent opponents. Since 1984 more than 2,300 black South Africans have been killed by the state, while in the decade between 1976 and 1986, 80 civilians died as a result of ANC military actions.

For North American Christians concerned about South Africa the issue of violence is a difficult one. Those who support the ANC goal of a free South Africa would argue that armed struggle is an essential element in overthrowing repression, and that in situations like South Africa, where non-violent protest has failed, it is legitimate to adopt some violence as a form of counterviolence — an action forced upon others. "The world wanted peace when it fought Hitler," says Tambo. "We're fighting a war to achieve peace in our country."

"If, as Christians, we believed we were right to join in opposing Hitler's "final solution" by force of arms, there is an equally desperate need to oppose South Africa's 'final solution,'" Father Michael Lapsley, SSM wrote in a paper published by the National Council of the Churches of Christ in the USA.

Lapsley, a New Zealand born Anglican priest, who worked in South Africa described his own struggle which culminated in his becoming a member of the ANC: "The prophet Micah asked and I asked, 'What does the Lord require of thee? To do justice, love mercy and walk humbly with thy God.' How do we love God and love our neighbour in South Africa? As I reflected on my time inside

South Africa I couldn't help feeling that South Africa had robbed me of my humanity. I came to see that the process of liberation is the struggle to rediscover lost human-ness both for me and for all South Africans. I came painfully to the conclusion that an implication of loving my neighbour in South Africa involved accepting the necessity and legitimacy of the armed struggle as part of the overall struggle by what is still a largely unarmed people."

Formed in 1912 by the same movement as Gandhi's group, the ANC waged a non-violent campaign against an increasingly oppressive system for 50 years. The government responded with more violent measures against the already badly oppressed blacks. When that culminated in a bloodbath at Sharpeville in 1960 during which sixty-nine unarmed people were shot dead in a demonstration against the carrying of passes, and the ANC was banished along with other protest groups, the ANC abandoned its non-violent stance. Its military wing "Umkhonto We Sizwe" was formed.

Accused of indiscriminate killings and the use of one of the most horrible forms of death, necklacing, the ANC insists these actions are not part of their armed struggle. The army has orders to avoid killing civilians and are not taught how to "necklace".

Denying that the ANC is a Communist organization, Tambo admits there are members who are Communist. This has been so since the formation of the South African Communist Party in 1921, 9 years after the ANC was formed. As to accepting arms from communist countries Tambo says it turned to the Eastern bloc for weapons which it could not get from the west.

The ANC is a national liberation movement, recognized by the United Nations and by the All Africa Conference of Churches, and is gaining recognition even by the white business community, as the major legitimate voice of opposition to the Pretoria regime. If he lives long enough, Tambo could well be the next president of South Africa.

Photo: Patti Talbot

Tambo and Makatini chat with Joyce Dipale, Inter Church Coalition on Africa staff, as representatives of Assembly of First Nations look on.

When Tambo says the Western world must ask, even demand, that their governments impose comprehensive sanctions, I believe him. No use to argue that sanctions will hurt the very people they are designed to help. It is these people, our oppressed black brothers and sisters in South Africa, who urge us to move before more blood is spilled; who do not want to lie down passively and let the tanks of apartheid continue to roll over them and their families.

Sanctions are "the one form of pressure of any consequence," Tambo says. Apartheid continues to survive "for want of effective international pressures, complementing our struggle internally."

I also believe our brothers and sisters in the church in South Africa whose message to us is forthright and simple: the church around the world must do more, that the critical moment of truth, both for apartheid and for the church, has come.

The Presbyterian Church in Canada, at its last two General Assemblies, adopted strong, clear statements on both policy that would protect the states that border South Africa and on comprehensive sanctions. Through Presbyterian

World Service and Development our church contributes to the Programme to Combat Racism of the World Council of Churches, for some years one of the few tangible signs to the oppressed people of South Africa that the west is at all serious about its rejection of racism and support for liberation. When are the people in the pew going to wake up and listen to these voices of reason?

Paper decisions, and even financial contributions, are only as good as the individuals behind them. The church is you and I. Are we going to stand by while children continue to be arrested, detained and tortured; while more blacks are crushed by the boot of white supremacy; when even Bible reading, church-going people produce "Christian" propaganda?

I have sat a few feet from Oliver Tambo and seen a gentle, grandfatherly figure who abhores violence as much as I do, and desires freedom even more than I could ever imagine.

I have shaken the hand of Allan Boesak, that impassioned black president of the World Alliance of Reformed Churches, detained and curtailed for his beliefs; and I swayed with the thousands who filled St. Paul's Church in Toronto to hear Nobel Peace Prize winner, Archbishop Desmond Tutu. Blacks and whites, we held hands across the aisles, across the miles, in solidarity with those in South Africa as we sang, "We Shall Overcome."

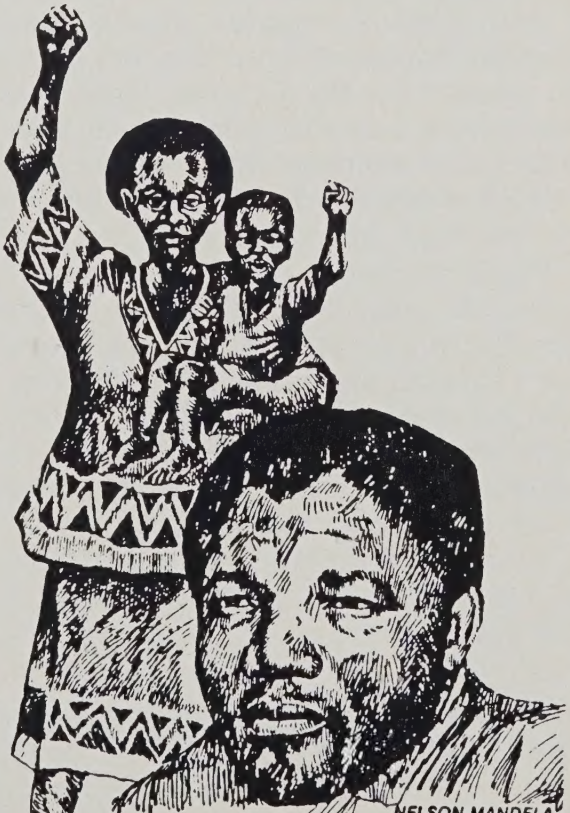
Our tears and our emotional expressions of sympathy will not however save the life of one black South African. Our prayers, yes, and certainly, our actions.

We as Christians must never encourage violence or support war. But there are many positive, non-violent ways we can fight apartheid: encouraging our government to implement comprehensive sanctions, to extend moral support and humanitarian aid to the ANC; refusing to buy South African goods and trade or invest in South Africa; writing letters to politicians and leaders both here and in South Africa. We must become involved in study groups in order that our actions as well as our prayers will have their roots in fact.

Churches and NGO's are often denigrated by the media as "bleeding hearts" and snickered at for what is regarded as uninformed emotional reaction. We need to stand up, not to defend ourselves, but to affirm our Christian mandate: to labour on behalf of the oppressed; and to reveal our sources — our informed, involved Christian friends in South Africa.

"Whereas apartheid is an option for death, the Gospel of Jesus Christ calls us to join with others in opting for life." (Michael Lapsley)

When are we going to cast aside our own pride, our fears and our moral superiority and listen, on our knees, to what the crucified and risen Christ is calling us to do? Let us be allied not with those who support violence and oppose justice but those who oppose violence and support justice. May God help us all!



NELSON MANDELA
from New Internationalist.

Pilgrim Tourists

by Barbara Woodruff

"Welcome, tourists and pilgrims!" Thus we were greeted by Metropolitan Filaret (Philaret) when we visited the Department of External Church Relations of the Russian Orthodox Church in Moscow. Indeed we were both tourists and pilgrims on this USSR Study Tour and there were times when it was difficult to distinguish one role from the other.

In preparation for our pilgrimage we met for two days in New York City to hear lectures, watch films, ask questions and get oriented for the experience. This included learning some songs and hymns in the Russian language and an introductory experience of Orthodox Liturgy.

Our flight took us through Helsinki to Moscow where, on being processed through Customs and Immigration with some delay but no hassles, we were met by our Intourist guides Nadya and Natasha. As we got onto our two buses and headed for the Cosmos Hotel, we were more tourist than pilgrim, with eyes glued to the windows and ears flapping to catch every word our guides had to say. We had been travelling for over twenty-four hours, however, and I remember only three sights along the way: the memorial marking the point where Russian troops stopped the invading forces during World War II; a tall communications tower; and a memorial park with a statue commemorating Soviet involvement in space exploration. The latter is easy to remember since our hotel was opposite and it provided the view from our room.

As tourists we observed the forests of birch trees along the highway to Zagorsk and understood a little better the frequent reference to these trees in Russian literature. We observed private homes on the outskirts of Moscow and were told that people purchase the homes and pay a nominal rent on the property. (No one can purchase land as it belongs to the state.) On the highway we passed by collective farms and a community of summer cottages (dachas).

In Moscow we toured the Kremlin. Within these walls are the churches of the Czars, now state museums, which house ancient icons, wall frescoes and religious artifacts as well as the tombs of the Czars and their families. The Supreme Soviet is situated here also in a building that was once a royal palace. This was pointed out to us as we made our way around the enclosure to line up for a tour of the Armoury Museum, once the palace of the Czarina. Within this building which in itself is beautiful, our tourist eyes observed life of earlier eras through displays of fashionable dress, jewellery, modes of transportation and types of armour and weaponry.

During our tour we visited other museums and one that stands out for me is the St. Isaac's Cathedral in Leningrad which is a Museum of Religion and Atheism. What impressed me was the difference in the artistic style of the religious paintings. In the older churches we saw grandeur and colour, the wall frescoes provoking a sense of being surrounded

PEOPLES AND CHURCHES OF THE USSR
Mission Study 1987-88

by the saints. At St. Isaac's the third largest Cathedral of its type in the world next to St. Peter's, Rome and St. Paul's, London, we were struck by opulence, by 18th century European art and architecture. This was true throughout Leningrad which was natural enough, since the city was built by Peter the Great who introduced and promoted many Western European influences into the country.

Our tourist exploits were not totally museums but included a night at the Moscow Circus, a ballet and, of course, shopping. There are special stores in the USSR where tourists can purchase souvenirs, jewellery and furs among other things. Only foreign exchange is allowed in these stores so local people do not shop in them as it is against the law for

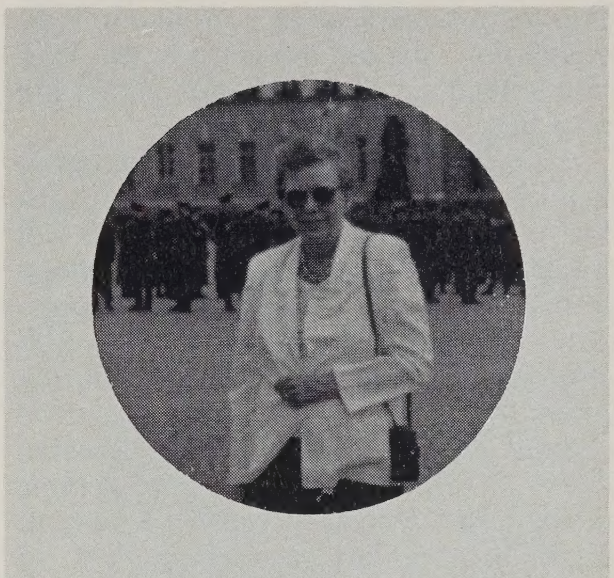
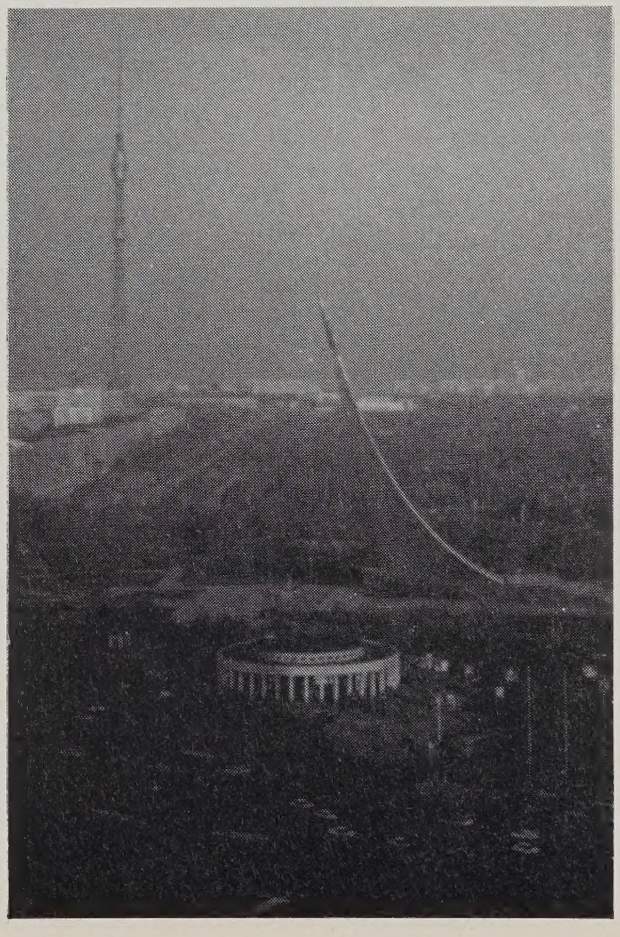


Photo: Margaret MacNaughton

Barbara Woodruff visited the U.S.S.R. during May 1987 with a group of 60 mission study leaders on a special tour co-sponsored by the National Council of Churches of Christ in the U.S.A. and the United Methodist Church. Also touring from Canada was Margaret MacNaughton, Program Director, Worship, Board of Congregational Life.

Monuments tower above Moscow landscape — Cosmonaut Yuri Gagarin, left; Communication tower and space monument (below).



Photos: Barbar Woodruff

citizens to have foreign currency in their possession. We did not shop in the local stores because of the lineups which are very time consuming.

Art galleries were part of our itinerary and here many of us mixed our tourist and pilgrim roles. What art lover is not a pilgrim when visiting the Hermitage with its large collection of French impressionists and its 500 or more galleries, 100 of which are open to the public on any given day! It was a privilege to see some original Rublev icons in the Russian Museum, Leningrad, but one of the most exciting and moving experiences was an exhibition of contemporary art in Moscow. Paintings, tapestries, ceramics and statuary filled the gallery with colour, humour and reflective concern.

One painting was a seemingly endless lineup, poking fun at an everyday experience. Some called attention to social issues — the concern for peace — the threat of nuclear war — the dangers represented by Chernobyl. We were surprised that such sharp social criticism would be allowed. We were also surprised at the amount of Christian symbolism — the cross, the mother and child, the crown of thorns. It certainly appeared that the government's "openness" (glasnost) policy was in play here.

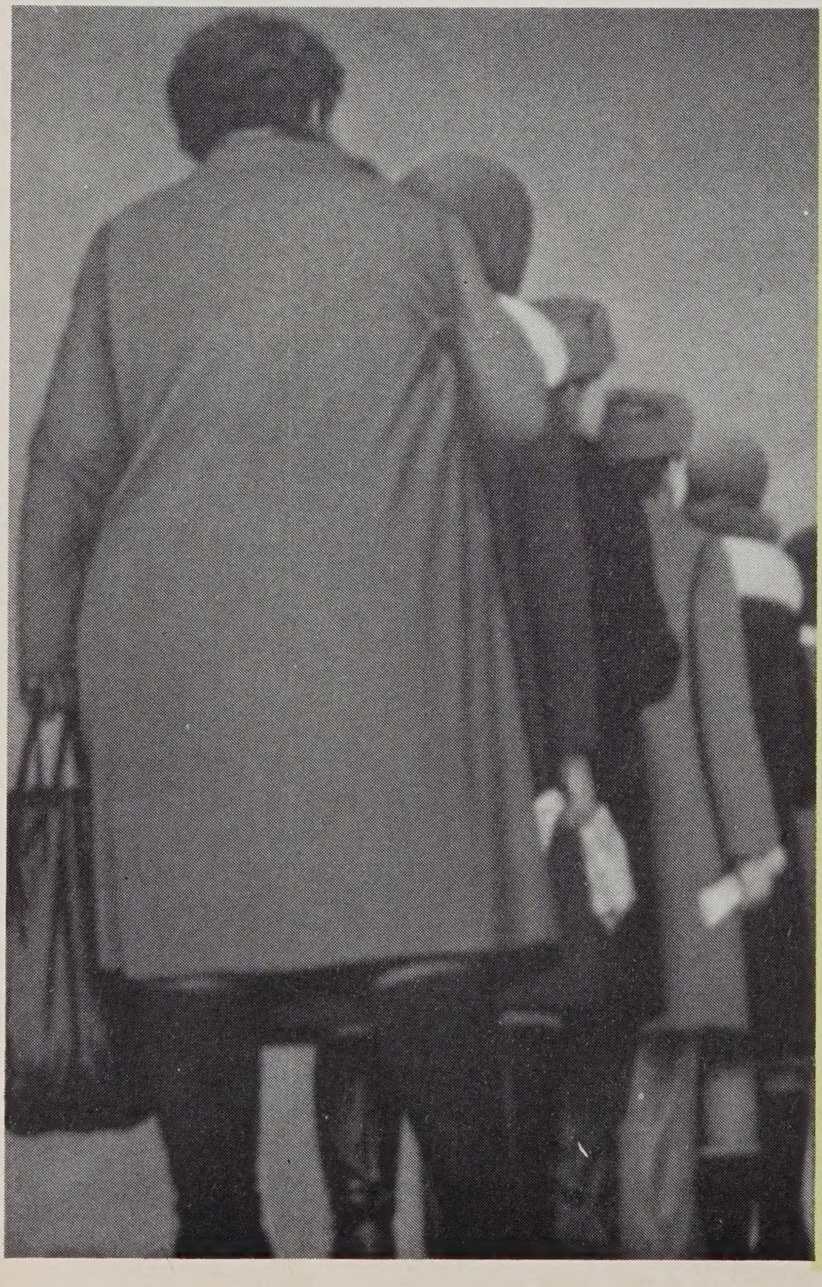


Photo: Margaret MacNaughton

Artist's depiction of time-consuming and tedious line-ups is a droll comment on contemporary Soviet life.

This seemed true as well of the visit which was arranged for us to an outpatients clinic (Polytechnique). Those among us who had been in the USSR before said that we would be shown the best — the showplace. Not so! We were taken to a very ordinary clinic which serves a population of some 45,000 people living in the surrounding blocks. The building was in obvious need of renovation. The equipment was quite old. There was, however, no hesitation in showing us all through it. The head doctor and head nurse spent time describing the clinic and answering our questions.

They indicated that this clinic was due for renovation and they pointed out that one of their major problems was getting staff. Most personnel prefer inpatient treatment centres to outpatient work. (Sound familiar?) The clinic is open from 8 a.m.-11 p.m. daily (9 a.m.-11 p.m. on holidays). As well there is a trauma unit and X-Ray facility open 24 hours. General practitioners and nurses work 6-1/2 hours each day, 3 hours in the office and 3-1/2 hours on home visits. Prevention is the major focus and once a week there is a "prevention of disease day".

Teenagers are required to have a thorough check-up each year in the Teenage Unit. There is also a Women's Unit and a Children's Unit. The health problems identified did not seem much different to those we would find in comparable North American communities. At the end of the tour we were taken to the staff room where the table was covered

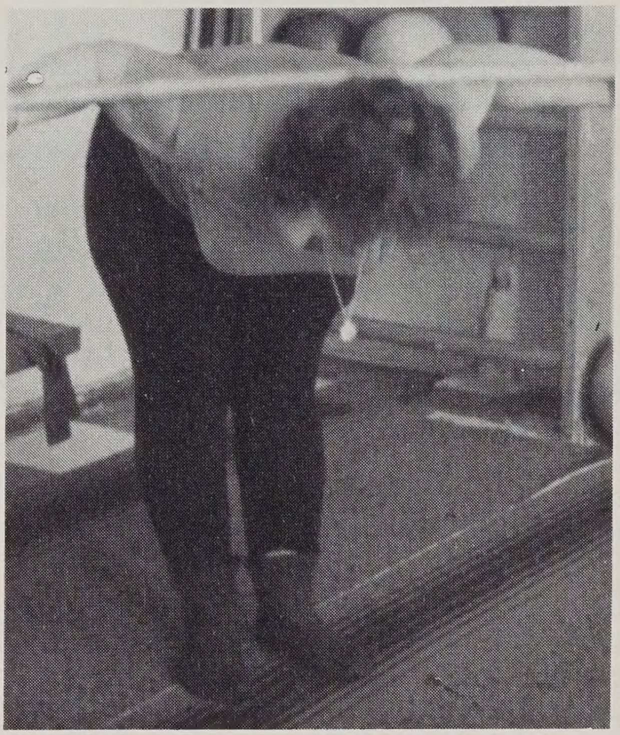


Photo: Margaret MacNaughton

Above: Fitness emphasized at outpatient's clinic. Below: Soviet and foreign tourists pose before broken bell on Kremlin grounds with Supreme Soviet in background.

Photo: Barbara Woodruff

with sweets and we were served tea from a giant samovar.

Touring around the city of Moscow we were impressed with a gigantic statue of Yuri Gagarin (the first Cosmonaut), and this little drama pilgrim took a picture of Chekov's house.

Each city we visited was different, especially Tallinn which is much smaller than Leningrad or Moscow. It is a coastal town and boasts an old city built in the 12th century with stone walls and two famous round towers — "Tall Herman" and "Fat Margaret". Tallinn is in the Estonian Soviet Socialist Republic and the first language is Estonian. School children learn three languages, their native language, Russian and a language of their choice. Many of the Methodist young people, who met our very late train bearing bouquets of wild flowers for us pilgrims, spoke English very well and were happy to practise their skill on us.

One of the tourist expeditions of Tallinn was a visit to a collective farm during which we were welcomed to the kindergarten class. Games with the children were good fun but educationalists in the group were concerned that only the best of the children's work was on display. On enquiring we were assured that this was the practice and that those who did not excel in art were recognized for other accomplishments.

The "old town" in Tallinn is a functioning part of the city with administrative offices in the Upper Town and markets and businesses in the Lower Town. It was here that we saw a shopping lineup at close range. (We had seen many from our bus at about 5 p.m.). It was 11 in the morning, the lineup was mostly women, and it was quite long. What was the store selling? Women's nylon stockings — a bit of modern living in a 12th century street.

Located in the old lower town is a building called the Fellowship Centre which is used for meetings of religious groups. In our role as religious pilgrims we met there with local religious leaders and the liaison officer of the government Department of Religious Affairs. But more of that in the next article when I will share some pilgrimage experiences: church visits and encounters with religious leaders.

"I don't think anyone can have the slightest understanding of the enigmas, the complexities and the ambivalences and contradictions of the Soviet Union without taking into account their long history, their weather (which Napoleon and Hitler both floundered in), their Orthodox religion (which, incidentally, is no longer a state religion, but is often referred to as the national religion), and their pressing obsession with peace and fear of war. They have been constantly invaded through their history by the Turks, the Swedes, and the Mongol conquest and domination of Russia for nearly two hundred years. As a result, such important movements in history as the Renaissance and the Reformation had very little or no impact on Russia.

I found the Russians to have a fear of the West. Twice within this century the Russian people have suffered the terrible consequences of the application of scientific genius and modern technology on the battlefront and have experienced war on their own soil. You can hardly be in any meeting that they don't remind you that they lost twenty million people in World War II, and hardly a family escaped.

My visit to the memorial cemetery in Leningrad, for example, was a very moving experience. Leningrad endured 900 days of siege in which tens of thousands starved to death. Because they know from personal experience the devastation of war, the average citizen of the Soviet Union has a deep concern for peace." *Evangelist Billy Graham commenting on his visit to the U.S.S.R. in 1984 on the occasion of the Celebration of the 100th anniversary of organized Baptist Activity in the U.S.S.R.*

The Church Can Make a Difference in South Africa

by Neville F. Jacobs

The hour is late in South Africa. Anxiety is mounting. Repression is intensifying. "White"-fear for loss of wealth, power, privilege and life is reaching paranoid proportions. In this atmosphere of paranoia where human creativity and rationality are usually absent, the Dutch Reformed Mission Church gave birth to the historic *Belhar* Confession of Faith* (October, 1984). With prophetic clarity the Belhar Confession states:

> "We believe
>
> that God has entrusted to his Church the message of reconciliation in and through Jesus Christ,
>
> that the Church is called to be the salt of the earth and the light of the world,
>
> that the church is called and because it is a peacemaker, that the church is witness both by Word and deed to the new heaven and new earth in which righteousness dwells,
>
> that God by giving His lifegiving Word and Spirit has conquered the powers of sin and death, therefore also irreconciliation and hatred, bitterness and enmity,
>
> that God by His lifegiving Word and Spirit will enable us His people to live in new obedience which can open new possibilities for society and the world;
>
> that the credibility of this message is seriously affected and its beneficial work obstructed when it is proclaimed in a land which professes to be Christian but in which the enforced separation of people on a racial basis promotes and perpetuates alienation and enmity;
>
> that any teaching which attempts to legitimate such forced separation by appeal to the Gospel and is not prepared to venture on the road of obedience and reconciliation, but rather out of prejudice, fear, selfishness and unbelief denies in advance the reconciling power of the Gospel must be considered ideology and false doctrine."

---

*Belhar is a township for "Coloured" South Africans situated near Cape Town. The Synod of the D.R.M.C. meets there every four years.

Goodwill and decency alone will not carry South Africans through this late hour. It is the Christian Church, who has produced such a remarkable statement of faith, that must become God's instrument in bringing about peace, justice and reconciliation.

The Church has to begin with herself. The real stumbling block to authentic peace and true reconciliation has often been the Church herself. The Church whose *raison d'être* is to point to Christ, the Anointed One, who brings Good News to the poor, recovery of sight to the blind, release to the captives and liberation to the oppressed too often has become a haven of false safety into which people flee and have their deep fears, insecurities and wounds "band-aided."

But the church that produced this declaration of faith has "seen the light." It has been liberated. The Dutch Reformed Mission Church was meant to be a "slave-church" - in fact it was decreed to that status in 1857 when the White Dutch Reformed Church of South Africa made an ominous decision to form a separate church for the slaves and their descendants.

This "slave" church was enslaved in more ways than one. It was largely dependent on its "white mother" for its finances and material subsistence. The notion that you don't bite the hand that feeds you, prevailed. So, the "black daughter" lived with the constant threat that if it made too much noise its lifeblood would be cut off.

Another legacy of this enslavement was a "pie-in-the-sky" spirituality. For, while the "white mother" was taking possession of the earth and its resources, the "black daughter" was pointed to an eschatological "pie" that would come to her in the by and by. Escape into otherworldliness became a distinguishing mark of this church. Matters pertaining to earthly human suffering that resulted from the oppression and dehumanization of the apartheid system were avoided and argued away.

The *Belhar Confession of Faith* is therefore a symbolic statement of the emancipation of a church. If a church could be transformed so radically and throw off so many shackles of bondage, it must be able to make a difference in a society which is in chains. The Christian Church in South Africa must and can become the "alternative community" where unequals meet in a solidarity of love. This alternative community must permeate the unequal, segregated and unjust society in that land and in this way curtail injustice and bring liberation to both the oppressors and the oppressed. The church can become a witness to genuine peace and be a Peacemaker indeed. From the *Belhar Confession of Faith* it is clear that reconciliation is a precondition for peace and the Church as peacemaker is the ideal vehicle to unmask old wounds and past injustices with the severest honesty and the maximum understanding.

Underneath the appearance of toughness and strength of "white" South Africa lies fear, anxiety and uncertainty; these undercurrents can lead to destruction too horrendous to contemplate. God's people of all nations and tongues who live in obedience to His Kingdom's reign must reverse this by opening new possibilities of liberty, equality and brotherhood for South African society. The Belhar Confession must not remain a theological composition of an ecclesiastical court but must be lived by the very church which so eloquently composed it and by churches throughout the world who share in its proclamation.

Neville F. Jacobs is a black South African who is minister of Knox Presbyterian Church, Cranbrook, B.C.

Will There be Room?

A Christmas Worship Service

by Ian Victor

Call To Worship

Reader 1: In the beginning was the Word, and the Word was with God, and the Word was God . . .

Reader 2: Though he was in the form of God, he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant . . .

Reader 1: And the Word became flesh, and dwelt among us, full of grace and truth . . .

Reader 2: And being found in human form he humbled himself and became obedient unto death, even death on a cross . . .

Reader 1: We have beheld his glory, glory as of the only Son from the Father . . .

Reader 2: God has highly exalted him, and bestowed on him the name that is above every other name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Hymn: Advent Candles ('Celebrate', page 8) or #110 (Book of Praise) Hark the glad sound

Reading: Matthew 1:18-25

Litany of Supplication and Confession

Leader: We gather, Lord, in praise to the Word made flesh, and seek to behold again his glory.

People: O come to us in joy, our Lord Emmanuel.

Leader: We bring with us, Lord, the worlds within and without that we inhabit, and seek your grace and truth.

People: O come to us in peace, our Lord Emmanuel.

Leader: We confess before you, Lord, and before our brothers and sisters, our lack of love, our desire to be served rather than to serve, the brokenness of our lives.

People: O come to us in mercy, our Lord Emmanuel.

Leader: Lead us into light, Lord, that shines in every darkness, and claim us once again as your own.

People: O come to us, abide with us, our Lord Emmanuel. Amen.

Reading: Luke 2:1-7

Hymn: #129 (Book of Praise) Once in royal David's city

A Reading:

A Song of Joseph*

How can you say that? No room! Look at her!
    The journey was long
        plodding
            agony
    The pains are closer now.
Oh God, how can there be no room?

Oh God, it stinks in here.
        Are you all right?
    Lie down here. I'll get some straw.
        The snow is sifting through the cracks.
Lie down and rest, Mary.
    Oh Mary, I'm sorry
        Don't be frightened
            Don't cry.
How could there be no room?

I'm here. All right, Mary, I'm here. Are you here too, Lord?
        It's time.
    Oh Mary, you're panting
        screaming
            crying
    I feel so useless, so helpless
    Oh God, help Mary!
    Oh God, help me?

    Here it comes.
It's time. It's time.
I have to make room

Sleep now, Mary
        I'll hold him.
    You look so peaceful
            so tired
Are you warm enough?

He's beautiful
    It's all over now.
It's all beginning now
God is here, Mary.
Will there be room?

Hymn: #121 (Book of Praise) In the bleak mid-winter

Prayer

Leader: Lord Jesus, the Word made flesh, the One for whom no room could be found, help us in this time of joy to make room . . . in our lives . . . in our relationships . . . in our work and commerce . . . with our families and friends . . . in our laughter and our weeping . . . in our nation and our world.

You, who know and love us to the depths, read deep within our hearts, as we offer before you our thanksgivings, and our prayers for those who suffer. O You who are Emmanuel, God-with-us, be with those we name before You.

(All pray in silence)

In Your grace, Lord, may the prism of our prayers, spoken and lived, disperse Your light into every darkness, and all glory will be yours, now and forever, Amen.

Hymn: #135 (Book of Praise) Lo, how a rose e'er blooming

Benediction

Leader: He is the image of the invisible God, the first-born of all creation . . .

People: He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent.

Leader: For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things . . . making peace by the blood of his cross.

The grace of our Lord Jesus Christ be with you all.

People: Amen.

**A Song of Joseph* was previously published in *Anglican Magazine/Living Message*, December 1982. Used with permission.

Thoughts on a Drop of Water and Nuclear Power Plants

by Mizukami Tsutomu

I was born in Fukui Prefecture where there are eleven nuclear power plants. Water has always been in short supply in that area even when a new well was located. In spite of the fact that, because of this shortage of water, living conditions were harsh, my birthplace also boasts the birth and nurture of great philosophers. A Buddhist priest, Gisan Zenrai, also from Fukui said, "Even a single drop of water is filled with the stars that it reflects. In like manner human beings should be able to find their roots in small things." Gisan did not dig any wells but he left us a deep well into spiritual waters.

Urbanization proceeds at a dizzying pace. Atomic power plants abound. Our lives are filled to overflowing with material wealth and things. The power plants steal into our hearts. As a result of their success we come to worship them. We come to depend on electricity and see less and less of the drops of water. When we begin to eat radioactive seaweed, we may think again of Gisan.

(Asahi 12/23/86)

Lest we forget . . .

Another Kind of Pilgrimage

by Barbara Woodruff

During World War II my brother served on a frigate in convoys carrying supplies to Murmansk so it was with more than a little interest that I discovered we were in the USSR at the time of their Memorial Day when they pay tribute to those who suffered and fought in what they call the Great Patriotic War.

On May 9th in Moscow the square in front of the Bolshoi Theatre is crowded with veterans. This is the traditional gathering place.

Everywhere we went on May 8th and 9th we met groups of veterans, young soldiers and their families — at the Kremlin, in the Trinity-St. Sergius Monastery, in the Rossiya Hotel.

It was fun to watch old comrades greet each other with enthusiastic bear hugs and see them happily pose for photographs. On the evening of May 9th there were fireworks and as each burst into colour a great shout went up from the park opposite our hotel.

Photo by Mary Jane Lyman

Veterans of the Great Patriotic War gather on May 9.

Photo by Barbara Woodruff

Red banners, tied on tree trunks, signify remembrance.

The next week in Leningrad our hotel faced the memorial and museum commemorating the 900-day seige of that city. The first people we met at our hotel were members of Canadian Veterans Against Nuclear War who had come to the Soviet Union to pay tribute to those who suffered in the war years. One of the Canadian veterans had been with the RCAF and flown cover for those convoys to Murmansk.

It is impossible to be unmoved at the Pisaryovskoye Cemetery with the eternal flame at one end and Mother Russia holding a victory wreath at the other. 400,000 unknown dead are buried in plots containing 10,000 bodies. Men, women and children died of starvation and disease while the

Photo by Barbara Woodruff

Youth "Comsomol" arrive from German Democratic Republic to pay tribute.

citizens held back the enemy for 900 days.

There is a small treed space with individual graves of people whose families were able to bring and bury them. Red banners are tied on the tree trunks, red flowers are strewn on the plots throughout the cemetery, and still groups march in to remember.

Photo by Nelson A. Navarro

Soldiers pose happily for photographs.

Photo by Mary Jane Lyman

Pisaryovskoye Memorial Cemetery holds some of 20 million who died in 2nd World War.

We too must never forget the suffering caused by war. In his book "We Choose Life" Metropolitan Filaret says, "The Russian Orthodox Church views its co-operation for the cause of peace with the Churches and religious associations of the world as one of its sacred duties". Indeed, for Christians in the Soviet Union it is a mission. Can it be less for us?

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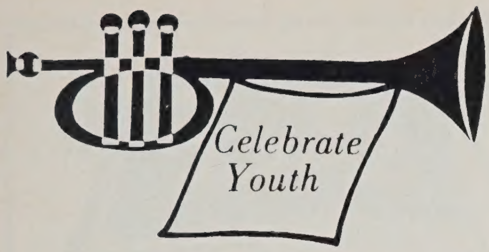
And goodness is the harvest that is produced from the seeds the peacemakers plant in peace. **James 3:18 T.E.V.**

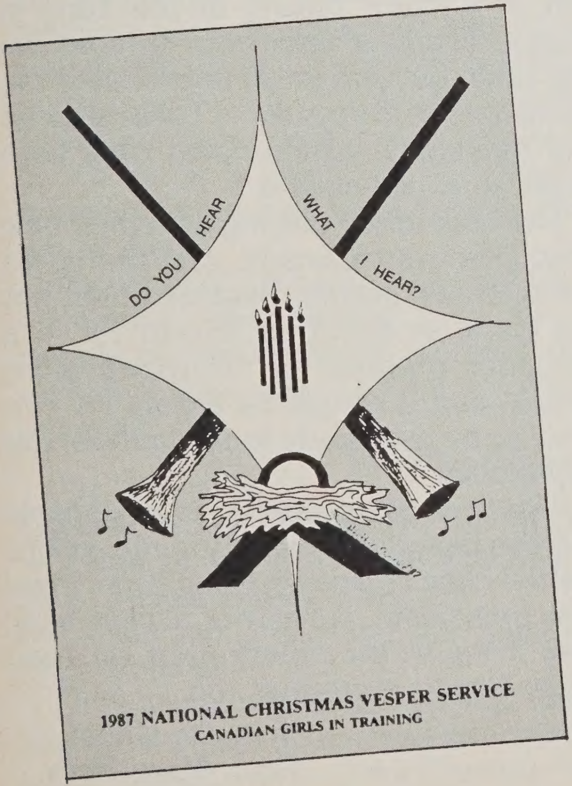


November! The Season of Advent! The time of preparing for the coming of the Messiah.

For many congregations it is the time for rehearsal of carols and special anthems as we celebrate one of the major festivals of the Christian year.

For CGIT members it is a special time as they study and work together to prepare themselves for their annual Vesper Services. This year's theme is "Do You Hear What I Hear?"

As soon as you hear the title of this service you are reminded immediately of the familiar song with the same name. Usually it is played over and over again during the Christmas season. The writers of the service thought of it too, and wanted to use it for the special music in the service. However, because of the cost, which was prohibitive, it was not possible to reprint the song. Therefore, a second choice had to be made. The song selected was one by Avery and Marsh titled "Hey! Hey! Anybody Listening?"


DO YOU
HEAR
WHAT
I HEAR?
1987 NATIONAL CHRISTMAS VESPER SERVICE
CANADIAN GIRLS IN TRAINING

Together the title of the service and the title of the special music make you stop and think not only about what people are hearing but whether they are really listening in order to hear and respond. We need to ask ourselves:

What is the story we are telling through our lives, our words and actions? Is the story of God's love in Christ being told to all ages in such a way that it compels people to listen and respond to what they hear? Does it challenge people and make them want to join us in spreading the Good News to others?

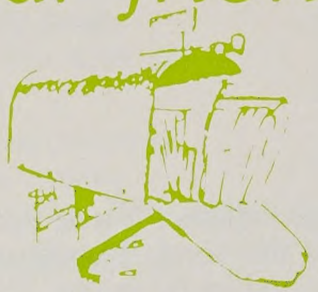
As we prepare for Christ's coming let us think about how we will share the joy of His coming with others. *Celebrate with Youth* and let them communicate their joy to you.

Prayer

Lord God, help us to sort out the sounds of this world. There is so much we "hear", but we fail to listen. Keep the "ears" of our hearts open to receive your guidance and love so that you will become a real part of the way we live. Forgive us for wandering minds and times of inattention. Thank you for your patience with us. Help us to show your love. May we show the same kind of love, caring and understanding in our lives as we listen to your world and strive to respond for Christ's sake. In Jesus Christ's name we pray - Amen. (*The Torch*, Fall 1987)

Lois Powrie

Dear friends,



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ROC

It was wonderful to see the translation of Mark's Gospel come off the press in February. This fruit of much labour and prayer brought tears to our eyes. Three thousand copies were printed and are being distributed to the Hakka churches. Our hope is that small groups will use it for Bible Study. In the meantime Paul and the other translators have nearly completed the work on John and Matthew. John's Gospel, for its apparent simplicity, is very deep in meaning and a real challenge to translate into Hakka. Please remember this work in your prayers. It has been a real encouragement to receive gifts for this work from friends back in Canada.

In Paul's other work at the Hakka Mission Centre, he was happy to do some teaching at a Hakka pastors' retreat and also at an elders' and deacons' retreat. He has also been helping Pastor Cho share the vision for mission among the Hakka with Taiwanese churches in the larger cities. We believe that God is calling the whole Church here to do "cross-cultural mission" among the Hakka. As a sign of this, the recent General Assembly decided to create a new desk for Hakka Mission in the General Assembly Offices. This will mean that Hakka work will receive an even greater focus in the life of the Church at large. It is a big step forward in the Church's attempt to identify with the Hakka people. It also means there is a greater need for more local co-workers to do the work. There are no Hakka students graduating from the seminaries this year, so the burden will be upon the already overworked Hakka pastors. Please pray.

At the end of April, it was wonderful for our family to have a week of holiday at one of the beautiful beaches in south Taiwan. Andrew is learning to swim and can kick quite well. Peter enjoyed making sand castles but by the end of the week was also attempting to swim. For Mary Beth snorkling was one of the highlights. The undersea world of multi-coloured coral and tropical fish is a testimony to the wonder and beauty of God's creation.

At home, Mary Beth has had good success in the garden. Pink, yellow and red roses have really brightened our days. The house is presently full with the fragrance of Easter lilies. Recently she had the opportunity to give a demonstration of western baking at the Tung-lo church. Twenty women from the community came out and really appreciated the tips as well as the results — banana bread and pineapple upside-down cake both baked in a rice cooker.

The boys enjoy playing with their new Lego sets from Canada, and the yo-yo craze has hit Taiwan. Sesame Street has just made its debut on Taiwan TV — a half-hour program on Thursday afternoons, and it should be a help for Andrew as he gets ready to start school this September.

We are all going to miss our neighbours and the beautiful view of the mountains that we have enjoyed in Kung Kuan these past four years. It has not always been easy living in the country but we have many happy memories too.

Yours in Christ,
Paul, Mary Beth,
Andrew and Peter.

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441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

BEING IN MISSION — A resource for the Local Church and Community *by Arthur O.F. Bauer. 1987 Friendship Press. Price $6.45.*

"Faithfulness to God's mission calls us to examine our motives, philosophy, strategy and tactics," says Arthur Bauer and this book will help individuals, groups and congregations do just that!

Through a series of readings on the meaning and nature of mission, the users of this book are presented with ideas and thoughts for study and reflection. The process urged by the author is to try to read and reflect as though this is a fresh concept leaving behind our traditional thoughts and stereotypes.

After thinking deeply about "being in mission," Mr. Bauer encourages active participation in doing mission. Resources, program ideas and suggestions are presented that will spark your imagination as you are involved in education for mission. There is a final chapter in which the use of the book is discussed — ideas for personal study and session outlines for group study.

As we take seriously our purpose to encourage one another and all the people of the Church to be involved in mission, this will be an invaluable resource.

Dorothy Ruddell

GROWING A HEALTHY FAMILY — How to be Christian Parents in a Stress-Filled Time *by Dr. J. Larson. Published by Augsburg. Price $10.00.*

Dr. Larson is a marriage and family specialist whose "own faith has centred in the historic beliefs of the Christian faith as found in the teachings of Scripture."

The book enlarges upon six elements of commitment, time, appreciation, communication, conflict resolution, and faith, that are found within healthy family relationships. The advice given in these different areas is certainly helpful and practical with actual activities at the end of each chapter on which the individual may reflect and work out with other family members.

As the sub-title indicates that this book is for Christian parents, you would assume that all of the advice would be based on the personal relationship that the parents have with Jesus Christ and how this is worked out in their relationships with each other based on scripture. However, the advice given by Dr. Larson indicates more of a reliance on human strength and works. Also, the chapter on "Faith" which comes near the end of the book mentions other religions within the home. As Christian parents having made a commitment to God to bring up our children in the nurture and admonition of the Lord, the Christian faith only would be taught within our homes.

This book has sound practical advice for harmonious family relationships, but for Christian parents it is lacking in specific scripture as a guideline.

Lorraine Reed

GOOD NEWS WOMEN *by Eunice Blanchard Poethig. Concern magazine. Price $2.95.*

A study about women of the Bible is always a popular one. This is what we find in the Bible Study issue of "Concern Magazine" for 1987/88. It has been written by Eunice Blanchard Poethig, an ordained Presbyterian minister, wife and mother of 5 children.

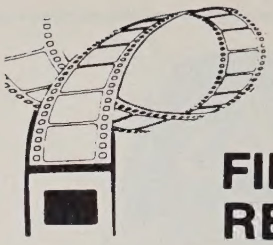
In this study, Dr. Poethig asks: "What difference does it make in our lives to realize that we are part of an ongoing stream of women who have been transformed by the love of God and who have become agents of hope for their communities?" She feels that this question is even more important now as we move toward a society where there is a greater partnership between women and men.

The approach taken by the author is different from the one to which we are accustomed. In most cases, a woman of the Bible is considered as one of a group of witnessing women. For example, we study Miriam and the other women who were freed from slavery in Egypt as they sang of the good news of God's care and contributed to the survival of the people of Israel; we study Deborah and Jael and think of the need for wise leaders; Jepthah's daughter and her friends remind us that women have lived and died to bring peace/shalom to the community....

Each session includes helpful background material, suggested scripture passages, suggestions for beginning the Bible Study session, an outline for dramatic reading of the Bible passages, consideration of ways in which we in 1987/88 can respond to needs in our community and the world, and a meditation.

The issue of "Concern" looks toward the bicentennial celebration of the Presbyterian Church, U.S.A. and ways women have been involved in ecumenical mission. Each of the nine Bible Studies includes an account of a woman missionary whose response was similar to those in the study. Those who use this study might choose women of action who are, or have been, associated with the Presbyterian Church in Canada. This will be especially meaningful as we look toward the 75th anniversary of the WMS in 1989.

Mary Peckover



FILMS/ RESOURCES

Studio D, the world-renowned women's film unit of the National Film Board of Canada, has just completed a powerful, hour-long documentary on incest entitled *To a Safer Place,* directed by Academy Award-winning filmmaker Beverly Shaffer.

To a Safer Place is a rare and sensitive account of one woman's life as a survivor of childhood incest. Sexually abused by her father from her infancy to early teens, Shirley Turcotte, now in her thirties, has nevertheless survived her abuse and today leads a successful and fulfilling life as a wife, mother and professional.

In *To a Safer Place,* Shirley revisits the people and places of her childhood — her mother, sister and two brothers, all victims of her father's abuse, as well as the neighbours who were silent witnesses to her tragic early life. Finally, in an attempt to come to terms with her past, Shirley visits the farmhouse basement where most of the abuse took place.

The frank disclosures of Shirley and her siblings in the film clearly reveal the emotional confusion, denial and self-blame common among victims of incest. Current statistics in Canada indicate that one-third of our female population are incest victims, although the silence and secrecy that surrounds incest suggest it is even more pervasive. The film calls attention to basic societal attitudes and assumptions that contribute to violence and abuse in families.

To a Safer Place will be available from NFB offices this fall in 16 mm film or videocassette formats, along with a detailed user's guide designed to accompany the film.

NEWS

TUTU TO TOP POST

LOME — The Fifth General Assembly of the All Africa Conference of Churches elected (22 August) Desmond Tutu, Anglican archbishop of southern Africa, as president of the continent-wide ecumenical organization. Later (24 August), it chose Jose Chipenda, general secretary of the Angolan Council of Evangelical Churches, as the AACC'S general secretary, its top staff post.

Tutu succeeds Walter Makhulu, Anglican archbishop of central Africa, who resigned in 1985. Chipenda succeeds Maxime Rafransoa, who left his post in controversy last November. (EPS)

BARCLAY BIBLE COMMENTARY TO USSR

The Chairman of the Council for Religious Affairs in Moscow, Konstantin Kharchev, has announced that permission has been given to import 5,000 sets of the 17-volume Barclay Bible commentary in Russian. 1,000 sets of the first five volumes were imported in 1986. The project has been under discussion with foreign Baptist and Mennonite organisations since 1976. The sets will be sent to the Soviet Union via the United Bible Societies in West Germany.

Kharchev has also given permission for the Russian Orthodox Church to print 100,000 copies of the Bible within the Soviet Union this year and permits have been promised for the import of 200,000 Bibles by the Baptist World Alliance to mark the millennium of the Christianisation of Rus in 1988. The Bibles will be divided equally between Baptists and Orthodox.

ETHIOPIA'S CHRISTIANS FLOURISHING

ADDIS ABABA, Ethiopia (ODNS) — Thirteen years of Marxist rule in Ethiopia have not succeeded in curbing the growth of the Protestant church, in spite of the fact that 95 percent of Ethiopia's churches remain closed today. In 1986 alone, the Lutheran Mekane Yesus denomination reported an increase of 50,000 new members and classified the Ethiopian affiliation as the "fastest growing Lutheran church in the world", according to a spokesman for the Norwegian Lutheran Mission. However, the loss of church structures has not deterred church growth and today Ethiopian Christians depend on an intricate and well-organized system of house churches in which to worship and proclaim the Gospel.

Did you know . . . that the Russian Orthodox always stand in church and sing the entire service?

In a 6,800-mile wide country (like the Soviet Union), Siberians . . . live eight time zones from the national heart at Moscow's Red Square. **People Weekly**

Correction:

An error was inadvertently made in the report on the **Ewart College Graduation 1987**, GLAD TIDINGS August/September 1987 page 11.

Jill Tiihonen is from **St. Paul's** Presbyterian Church, Eckville, Alberta, not Eckville Presbyterian Church as reported. There is no such church in Eckville.

In The World - BWM News

JAPAN

Urgent Appeal

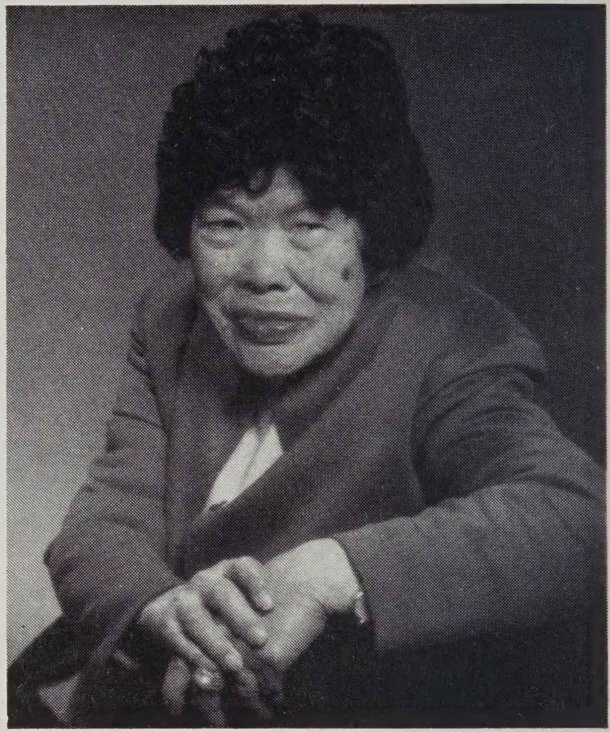
Beth MacIntosh returned to rejoin her husband **Jack** in Japan in July, following a year's furlough in Canada. (Jack was unable to come as he would not have been granted reentry to Japan, having refused fingerprinting.) Before departing, Beth expressed her appreciation to Canadian Presbyterians for their support of the Koreans in Japan in their struggle against the Alien Registration Law and stressed the importance of blitzing Japanese Consulates and Ministry of Justice, urging the Japanese government to carry out a basic revision of the Alien Registration Passes at all times. Please write to the Japanese Ambassador: 255 Sussex Drive, Ottawa, Ontario, K1N 9E6; Mr. Endo, Minister of Justice, 1-1-1-Kasumigaseki, Tokyo, Japan; Mr. Tadashi Kuranari, Minister of Foreign Affairs, 2-2-1 Kasumigaseki Chiyoda-ku, Tokyo, Japan; and Mr. Kenzaburou Hara, Speaker of the House, 107-1 Nagata-cho Chiyoda-ku, Tokyo, Japan.

CANADA

The recent arrival of the Sikhs on the coast of Nova Scotia has created quite a stir nation-wide. Refugee Coordinator, **Mr. Conrad Dutchin**, is available on request (with appropriate arrangements made through the Board of World Mission) to address Synods and Presbyteries on this most topical subject.

In September a new Francophone ministry began in Sherbrooke, Quebec, under the leadership of **Patrice Michaud**, a candidate for the ministry of our Church. This work has the support and encouragement of the Presbytery of Quebec and St. Andrew's Church, Sherbrooke.

Retirees Report:



Since **Mrs. G. P. (Alice) Louie** retired in 1966 after many years of work among Chinese people in Canada, first in Victoria, B.C. and finally in Montreal, she has been busy.

She organized at the Chinese Presbyterian Church in Montreal, an Intermediate choir — composed of youth, ages 15-20, which won a banner in 1973. Though she enjoyed this work very much, Alice was unable to continue after 1982.

Mrs. Louie has carried on in WMS work. She was an advisor to the WMS of the Chinese Church in Montreal and shared the gospel in her visits to homes and hospitals.

She herself was hospitalized in 1985 after a fall and has since remained with her daughter in Mississauga under continual medical care.

Even though she is now unable to visit, Alice writes Bible verses and gives them to young people who visit her daughter's home.

Mrs. Louie asks our prayers for God's work and for God's guidance to her that she may do what she is able to.

wms highlights

PRESBYTERIAL NEWS

Lindsay Presbyterial held a most successful Summer Rally in St. Andrew's, Sutton on June 24th, 1987. Theme — "Each of you should look not only to your own interests, but also to the interest of others. Your attitude should be the same as that of Christ." (Philippians 2:45)

Guest Speaker was Miss Lois Powrie from the National Office. Using slides, she gave the background and direction that Armagh is now taking.

The Worship Service was conducted by Uxbridge, and a mixed group from Sutton delighted everyone with their musical presentation. Barbara McEachern, 1st Vice President, presented highlights from Council and Congress '87.

The 6th Annual **Westminster** Presbyterial Ladies' Retreat was held at Camp Douglas June 15-18, with Mrs. Irene Bleackley as Director. Forty-four women enjoyed a varied program which included early morning aerobics, Bible Studies, nature walks, swimming, sing-songs and skits, handcrafts, campfires and an evening of Scottish Country dancing.

The highlight of the Camp was an extremely informative and enlightening presentation of slides and talk by Glen Inglis, now of St. Andrew's Presbyterian Church, Nanaimo, on the five years spent by him and his family on the mission field in Malawi.

The 72nd annual meeting of **North Bay** Presbyterial was held in Hillside Church, Sudbury on April 25. The theme for the day was "Education, Conversion, Prayer".

The Rev. John Young, minister of Calvin and Hillside churches led the morning worship around the theme. Greetings were extended by the Winifred Ripley Group of Hillside Church, the Rev. Shelley Sullivan for the Presbytery of Algoma/North Bay and Mrs. J.D.C. Jack for the Synodical Society of Toronto and Kingston.

In the afternoon a worship and Memorial service was conducted by Mrs. Isabelle Ferguson of the Dorothy Douglas Group of Knox Church, Sudbury followed by a solo sung by Mrs. Mae MacRae.

Mrs. J.D.C. Jack, Synodical President, installed the officers.

Mrs. Catherine McMullen was our guest for the day and her talk and pictures of the work she and her husband are doing in India were much enjoyed by all. Mrs. McMullen also spoke to the congregation at Knox Church the following day.

"Sweet Fellowship" was the theme used when members of **Quebec** Presbyterial met in St. Andrew's Church, Sherbrooke for their 73rd Annual Rally on June 6 with the President, Joyce McLeod in the chair.

Morning devotions and a Memorial Service were conducted by Elizabeth Burke and Frances Dewar of the Melbourne group. Elizabeth Kennedy, Synodical President, brought greetings. Following lunch, Muriel Mayhew conducted a service for the disbandment of St. Paul's group in Melbourne.

A highlight of the afternoon was the workshop conducted by A.E.C. Lynda Hoffos on "The Structure of WMS Council as compared with General Assembly" and "Responsibilities and Duties of Officers".

The Rev. **Joe Reed**, missionary in Central America, spent five busy days in Calgary Macleod Presbyterial late May. He spoke to WMS groups, the Salvadoran community, had breakfast at Varsity Acres Church, Calgary, spoke to the Young People's group at Knox and also at a Knox congregational supper.

Joe Reed has a very good understanding of the situation in El Salvador and Nicaragua from his living experiences there. It was an enlightening and educational time for all.

LOCAL NEWS EVENTS

A farewell supper was held on August 23rd for Miss Janie Goodwin, Christian Education Co-Ordinator, at **St. David's** Church, **Kelowna**, British Columbia, who is leaving after five years to take up duties in Tsawwassen, B.C. The Ada Adams Auxiliary, WMS, used the occasion to present Janie with a Life Membership and pin.

ANNIVERSARIES

Knox WMS **Grand Valley**, Ontario celebrated their centennial on June 11, 1987. A noon luncheon was well attended by many members of neighbouring congregations. Former ministers' wives were also present. Mrs. Bea Firth was guest speaker and a trio of three generations — all active members — favoured us with musical numbers during the service in the sanctuary.

It was a time of inspiration, reminiscing and meeting old friends, much enjoyed by everyone.

As part of the 75th Anniversary celebrations at **West Point Grey Church, Vancouver,** the Mission and Outreach Committee sent personal invitations to former members to join in a "fun" night on May 2nd. Many talented people, past and present, entertained, including a small but very clever magician, a "young peoples group" from the sixties in a hilarious "Mellerdrama", and the present College and Career group doing a future "Space Skit".

Reminiscences were given by former members — one from the first church founded in 1912, another whose father had made the carved communion table and chairs, and pulpit, gave recollections of the 20's. Three of the young people's group of 1928 who had given the money for the communion table were present and one of them is still a member of the church. The wife and daughter of the minister in the 50's shared experiences also. The Rev. and Mrs. David Smith joined in the fun and Rev. Smith preached the Anniversary sermon on Sunday May 3rd.

The 100th anniversary of **Chalmers** WMS was held on June 17 with a noon luncheon at the **Whitechurch** (Ontario) Community Memorial Hall. This was followed with a worship service in Chalmers Church. About 80 guests were welcomed by Agnes Gaunt and Norma Rintoul. President, Kathleen Elliott gave the call to worship and later presented a brief history of the Chalmers WMS.

Others involved in the service included Mildred Purdon, scripture and prayer; Kathleen Gibson and Jeanette Wardrop, duets; and Jean Ross, organ medley.

Guest speaker was Mrs. John Bell whose topic was "The Importance of Small". Even though we are small in number we still can carry on. Each one has their own gifts and all can do something.

The anniversary cake was decorated by Mrs. Mildred Purdon.

Knox Church, Harrington was beautifully decorated with pink and white peonies when the 110th anniversary of the Harrington Presbyterian WMS was held on June 10th. Mrs. Barbara Weir London, a deaconess of the Presbyterian Church and daughter of a former minister, the Rev. and Mrs. Isaac, gave the address on the theme "Walking Together".

Mrs. Annabell Thomson, President, welcomed 100 guests, including many former members from the surrounding area. A candle-lighting service prepared by Mrs. Margaret Lupton, was carried out for the present, past and future by Mrs. Lupton, Mrs. Thomson and Mrs. Bess Loghrin. Solos were sung by Mrs. Louise Monteith accompanied by Mrs. Helen Dunseith on the piano and Mrs. Josephine McKay on the organ.

A historical sketch, prepared by Mrs. Georgena Meadows, Mrs. Loghrin and Mrs. Marion Thomson, was read by Mrs. Marie MacLeod, telling how Mrs. Gordon, wife of the Rev. Daniel Gordon, and mother of "Ralph Connor", started the WMS. The offering was sent to Armagh.

50th Anniversary
Grace Bethany, WMS
Grace Church, Calgary, Alberta
Celebration Service,
Sunday, November 15, 1987
11:00 a.m.
Guest Speaker
– Miss Mavis Hyndman
Former members please contact:
Mrs. Ray Corry,
#204-1506-9th St. S.W.,
Calgary, Alberta, T2R 1H8

From the Finance Committee

As of August 31, givings for 1987 have been increased by the 3% suggested. Let's keep it up!

To Delegates of Council — Winnipeg, May 1987: Thank you for responding to our request to travel economically. As well as having a productive meeting and great fellowship — we stayed within our budget!

In Remembrance

Mrs. Margaret Mosey,
Mrs. Wm. (Hattie) MacKenzie Ross Sr.,
First, Chatham, Ontario

Miss Laura Kerr,
Knox, Elora, Ontario

Mrs. Dorothy McConnell,
Mrs. Irene Oke,
Mrs. Edna Pollock,
Knox, Goderich, Ontario

Mrs. Bessie Allan,
St. Paul's, Hamilton, Ontario

Mrs. Elinor Thompson,
Carmel, Hensall, Ontario

Miss Margaret Robertson,
Lucknow, Ontario

Miss Barbara Stewart,
St. Andrew's, Markham, Ontario

Mrs. George (Winnie) Fisher,
Boston, Milton, Ontario

Mrs. Gertrude Henthorn,
St. Andrew's Home,
Montreal, Quebec

Mrs. H. (Dorothy) Perry,
Erskine, Ottawa, Ontario

Mrs. Marjory Mosolf,
First, Port Colborne, Ontario

Mrs. Lorene Goggin,
St. Andrew's, Port Credit, Ontario
(mother of the Rev. Helen Goggin)

Mrs. Hamilton (Annie) McKinnon,
Knox, Ripley, Ontario

Mrs. Mary Milne,
Rockwood, Ontario

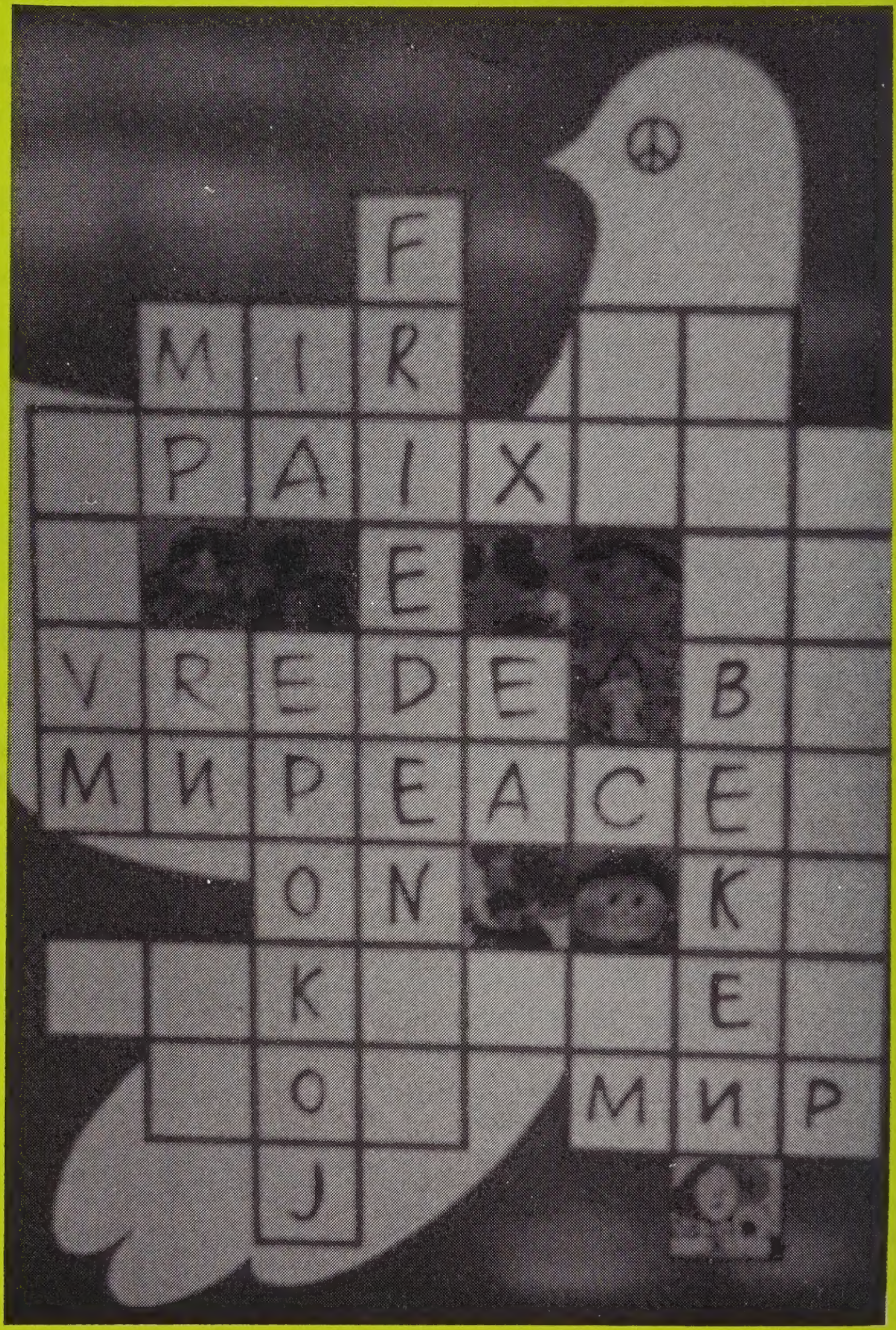
Mrs. Elizabeth Lantz,
St. Andrew's, Shakespeare, Ontario

Mrs. Abby (H.) McKague,
Mrs. Robt. Scott,
Knox, Teeswater, Ontario

Error: The following "In Remembrance" was incorrectly inserted in the August/September issue GLAD TIDINGS: Mrs. Hazel MacDonald, Knox, Ripley, Ontario. Our apologies to Mrs. MacDonald.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.


FRIEDEN
MIR
PAIX
VREDE
МИР
PEACE
POKOJ
BEKE
МИР

— *Peace* Crossword from contemporary art exhibition in Moscow, May 1987.

GLAD TIDINGS

DECEMBER 1987

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CREDITS

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Calligraphy page 4: Shirley MacDonald

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Written in Love

Light of the world

And she brought forth her firstborn son...

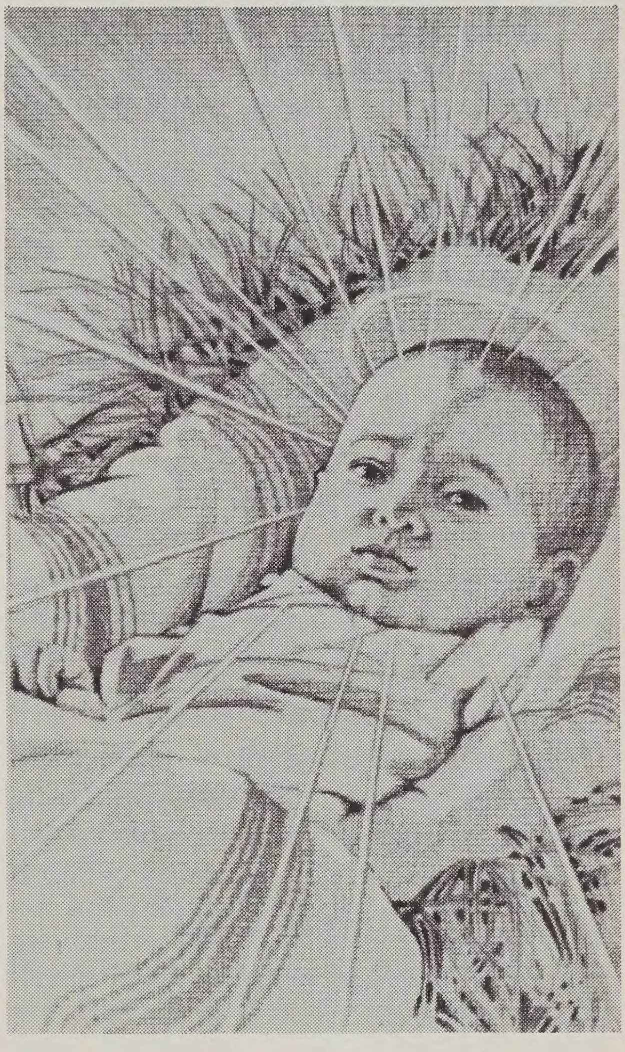
On a bed of straw the greatest gift the world has ever known was born, the gift of love. In that moment of wonder between parent and child, God became man and entered the world, a world that didn't recognize its Saviour in the form of a helpless baby.

It was only a short journey from the stains of birth on the straw to the stains of death on a cross, but the love that was born in David's town, in Bethlehem, has never died. It lives on in the life and witness of the faithful everywhere, in the example of martyrs for the faith, in the lives of ordinary human beings striving to bring peace and justice into a deaf world. Firstborn sons and daughters die in the rage of today's Herods — in El Salvador, Afghanistan, Lebanon — and still the birth of the Messiah goes unnoticed.

and wrapped him in swaddling clothes...

Protected by the love of his mother and father, he was encircled by the jubilant choir of angels. Yet the son of God and man lay in a chilly barn, exposed to Herod's emissaries who came to destroy, exposed to a world of insensitivity and sin.

It was only thirty-three short years from the cradle to the cross. What meaner vulnerability could there be: naked, bruised, unarmed in death as in life.



It is this Christ who speaks to the despised and rejected of today's world. The ragged poor see in his swaddling garments their salvation. With bleeding feet, Christ walks among those who have no shoes. He weaves through the aisles of overflowing shopping malls, and peers into the closets of the wealthy and powerful who own shoes of every colour for every occasion. His shadow falls on a Texas farm where ostriches are raised to make $800 boots for the bold and the beautiful.

and laid him in a manger...

In a makeshift bed, the Saviour of the world lay, his chubby arms open to the world. See the tiny fists curling around his parents' fingers. Imagine the gnarled fingers of a helpless man straining against the nails on a crude cross.

It was an ignoble end to the life of one who possessed few material things, who sought not after his own comfort but looked to the well being of others.

A world concerned with comforts ignores the homeless Christ who dwells among them. He is shoved aside by thousands who line up to buy large homes not yet built, while in the back alleys of the great cities the homeless sleep on cardboard and eat garbage. The banks expropriate farms and welfare lines lengthen. The refugees of the world wander from camp to camp, making do — like the son of man who had no place to lay his head.

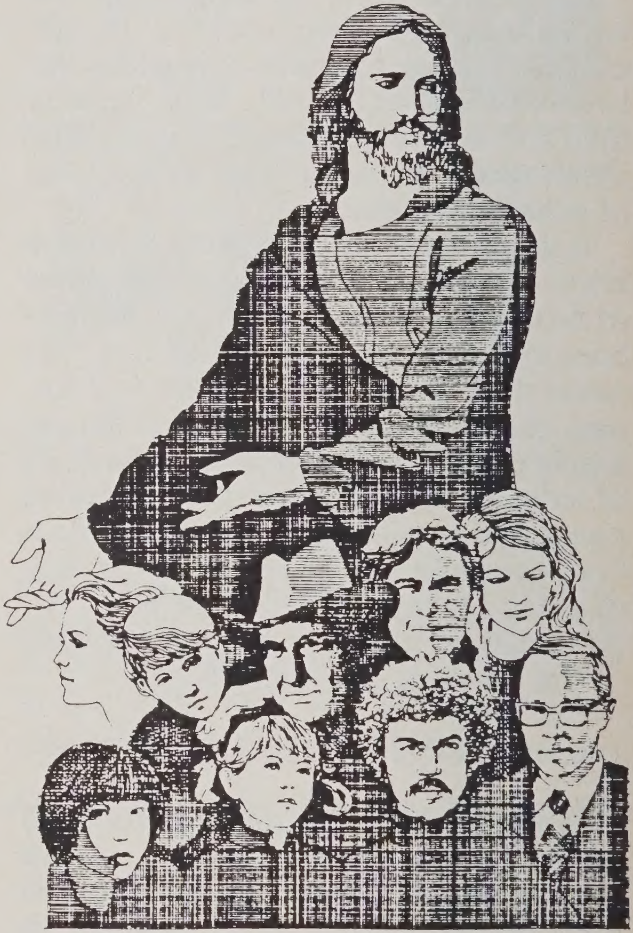
because there was no room for them in the inn.

It is difficult to understand why there was no room in the inn. In spite of the crowds, wouldn't there be someone who would give up their bed to a pregnant woman for one night?

Who notices the needy in our society today, the hungry, the depressed, the fallen? The eyes of Christ look with compassion on those who have not because others have too much. The Christ of the humble manger is theirs even as they are His. He is the Word become flesh, dwelling among us.

Lord of the homeless, the naked, the hungry, come into the world again this Christmas. Open the eyes of all your children so we may see the needs around us. Open our hands that we may give of our bounty, of our time and our talents to serve you. Open our hearts that the Light may come into them and shine forth into the darkness and not be overcome. Amen.

June



"A good many people
with houses half empty on Christmas Eve
have blamed the little innkeeper of Bethlehem
because his place was full."

—ROY L. SMITH

Christmas on the Baltic

Christmas Celebrations in Lithuania

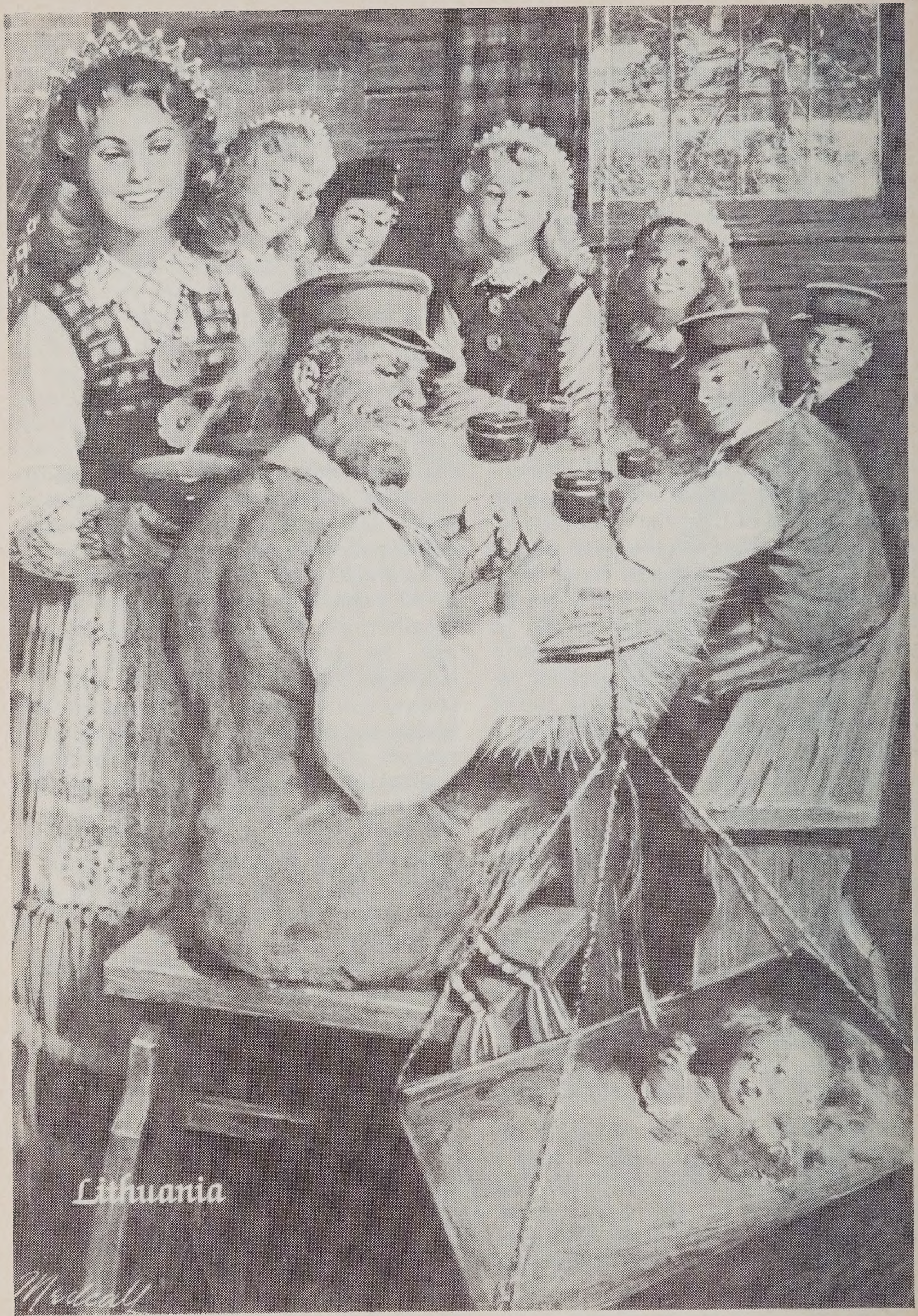
by La Vern J. Rippley

The Lithuanian Christmas, *Kucios,* encompasses the regular Advent season common to all of Christian Europe. December 24, however, is the most sacred day. Certain superstitions have long governed what could and could not be done on this day before Christmas. In general, work connected with preparation for the feast itself is the only activity allowed. Especially forbidden is the use of a handmill to grind flour because this is thought to bring destructive thunderstorms the following summer, which no farmer can risk. It is also an ill omen to spin, patch garments, or to chop wood on Christmas Eve. These actions portend evil not only for people but also for domestic animals. In the tradition of their Polish neighbors, Lithuanians fast all day on December 24 until the first evening star appears in the heavens. Then it is time for the family to sit down to a traditional meal. If relatives cannot be present or, perhaps, have passed away, then an empty place is left for them at the table.

Immediately under the tablecloth on which this meal is served lays a bed of straw or hay, placed there to symbolize the birth of Christ in a stable. On Christmas Day itself, Lithuanians feed this hay to the animals to insure their productivity for the following year.

At the Christmas Eve dinner, however, the crucial serving is the *plotka,* an unleavened wheat wafer usually made and distributed for this special meal by the churches. After saying grace the family head breaks the wafer and hands a piece to all persons present as a symbol of togetherness. No meat or dairy products may be served on Christmas Eve, although fish (often herring or pike) is common, in keeping with the tradition of fasting and abstinence during the Advent season. The principal dish on Christmas Eve is *kucia,* a mixture of cooked whole grains of wheat, barley, oats, and peas. This is brewed in a liquid consisting of water, honey, milk, and ground poppy seeds. Other dishes might include red beet soup, hard baked dumplings, and mushrooms.

Food not consumed by the family that evening is left on the table overnight to be enjoyed by deceased members of the family or by the family of Jesus, his angels, or disciples. That same evening the farm animals are given their own special *kucia,* an ample measuring of hay, oats, and other grains. At midnight in Lithuania, animals are thought to kneel and pray, or even speak. But if anyone intentionally listens to what they say, it is feared he or she will surely die within the year. At midnight, it is assumed that water in wells turns to wine, bees in their hives predict the future, and sheep by


Lithuania

their behavior signal bad or good omens for the coming year. Hens, likewise, lay extra eggs. Sometimes family members take a bit of straw left from the table decoration and bundle up fruit trees to protect them from the cold during the winter and to assure a good harvest the next fall.

These activities indicate a desire to predict the future. On Christmas Eve some families call forth ancient rites to determine such things as how long each one will live, what kind of death awaits them, what good fortune might be in the offing, who will be the future husbands of young girls, and what the weather will be like during the coming seasons. Illustrating a curious mix of paganism and Christianity, witches are thought to roam through the region on Christmas Eve, and people take many precautions not to fall under their spell.

Christmas Day in the Lithuanian setting is a time for rest, for singing hundreds of carols, for eating good food, and for enjoying the company of family members. Nobody goes visiting on Christmas Day itself. But groups of schoolchildren often perform neighborhood plays, such as "Biblical Shepherds," "Old Man Christmas," "The Three Kings," or "The Old Year." These scenes are enacted as the children travel from house to house asking for a donation, usually of food. Equally entertaining are the children's Christmas disguises: "Leading a Bear," "Flying a Crane," plus many others that incorporate sham weddings and satires against village officials or, perhaps, school authorities.

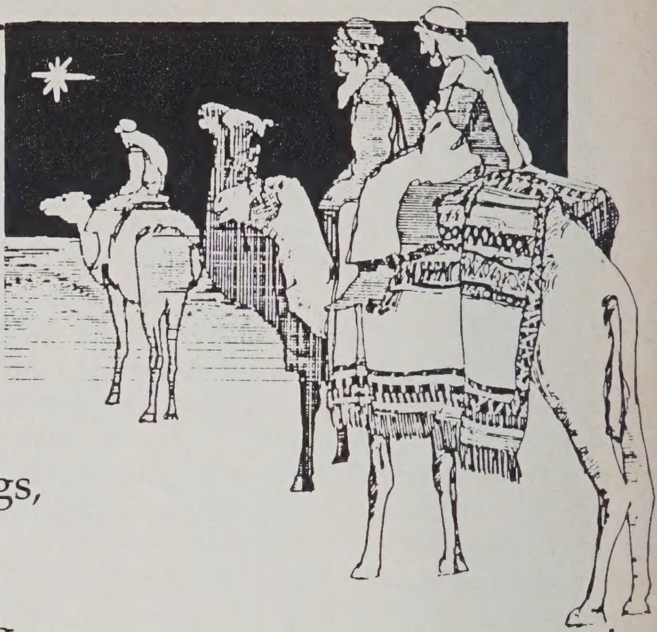
On the day after Christmas, also known as Third Christmas, a "Day of Hail" is observed. On this day neighbors visit each other and celebrate in public. But it is considered bad luck if the first visitor to a household on Third Christmas is a woman.

New Year's Eve is in some respects a repeat of Christmas Eve, especially with reference to divinations concerning the coming year. Yet New Year's is never quite the boisterous event in Lithuania that it is in western European countries, partly because Lithuanians celebrate continuously from the third day of Christmas right up to Epiphany on January 6. This period is called *tarpusventis,* literally "between the festivals," something comparable to the Twelve Nights in the English tradition. In many Lithuanian communities this entire period is used for games, masquerades, merrymaking, and general celebrations.

Many homes in modern times have adopted the Christmas tree, *kaledu eglute,* although this twentieth century development was once better known as the "wedding tree," a symbol of youth and fertility that was hung from the ceiling over the couple as they partook of the bridal banquet. Later the tree was made of straw; it survives today in the form of straw decorations on the Christmas tree and around the home. Santa Claus, too, has made his appearance in the Lithuanian setting, particularly among immigrants in the United States. He delivers gifts in the usual manner, but is not to be confused with *Kaleda,* the personification of Christmas and its festivities. *Kaleda* is conceived as an old man arriving from far away who knocks on a cottage door and speaks the introductory lines: "I am *Kaleda* and I bring happiness, a good harvest, and well-being."

During the current era of suppression by Soviet rulers Christmas traditions in the Baltic states, like Christianity itself, have gone somewhat dormant. But this period of winter is not likely to last forever. Even as domination by Teutonic Knights, Swedish overlords, and Roman bishops has in each instance proved futile, so it is improbable that the oppression of the moment will succeed in snuffing out the ancient Baltic folklore. In fact, the message of hope that the Christmas story brings annually might best be applied to the fate of these proud peoples. History is bound to repeat itself. Freedom and the open celebration of Christmas, like the springtime sun, will someday return in all their glory.

Spreading
Glad Tidings



The angels' song,
The shepherds' throng
First published the glad tidings,
Of peace on earth,
At Jesus' birth,
His star the wise men guiding.
They brought their gifts
'Cross sandy drifts
Their camels nobly striding.

Even today
We Christians may
Spread abroad glad tidings,
By word of mouth,
By deed of truth,
In faith and love abiding;
So friend and foe
May come to know
The Saviour we confide in.

M.M.

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Mission Among the Hakka of Taiwan

by Paul McLean

The Hakka people are one of several ethnic groups that together make up the Chinese people. There are over 15,000,000 Hakka people in the world and 3,000,000 live in Taiwan (15% of the Island's population). In some ways they are similar to the Highlanders of Scotland because of their ability to "eat bitterness", their hard working nature, their conservative attitudes towards money, family and religion, and the fact that they live in the mountain foothills. They are not "tribal people". (The aboriginal or Mountain People are tribal and constitute 2% of the population.) The Hakka of Taiwan migrated here 300 years ago from the Canton area of China. They see themselves as Taiwanese, but wish to be distinguished from the Minnan people (75% of the population) who are often inaccurately referred to as the only "Taiwanese" here.

Mission among the Hakka began over 150 years ago in Mainland China and was led there largely by the Basel Mission of Switzerland and the English Presbyterian Mission. The fruit of this labour was evident as early as 1922 when in Canton province alone there were 30,000 Hakka Christians. With Church Growth on the mainland since then, that figure has likely surpassed 100,000. The success of mission on the mainland came because, from the beginning, the Church identified itself with the Hakka through both language and culture.

However, mission among the Hakka in Taiwan has not fared nearly so well. To this day, there are only about 5,000 Hakka Christians (0.2% of the Hakka community), making them the "unreached people" of Taiwan. The Presbyterian Church in Taiwan (PCT) is composed mostly of Minnan Chinese and people from the mountain tribes. Of the PCT's over 1050 congregations, only 28 are Hakka. Although the PCT is a strong, independent Church, it has focussed little of its work towards the Hakka. Only within the last ten years has the Church begun to take the Hakka people's ethnic identity seriously, attempting to do mission among them in a Hakka way rather than a Minnan way. Now, there are signs of hope.

In 1980 the Presbyterian Church in Taiwan established the Hakka Mission Centre (HMC). Run by Hakka Christians, it was given the mandate of: (a) strengthening the weak Hakka churches, and together with these churches (b) evangelizing the 3,000,000 Hakka in Taiwan. The Rev. John Chiou (S.H. Khu) is Director of the Centre. People from the HMC have been helping the evangelist, John Dzen, a recent graduate from Tainan Theological Seminary, in the rural village of Tung-lo, where twenty people now attend Sunday worship. On Easter morning (1987), three adults made a decision to accept Jesus as their Saviour and Lord. The next week two hundred non-Christian women in the same village

Singing folk songs with the Hakka "Evergreen" Evangelism Team, Rev. Hiu at mike, Paul McLean on the two-string "violin".

Revs. Kim & Hiu with the newly organized executive for Hakka women's work.

attended a special lecture on raising children in today's society. The meeting was co-sponsored by the Hakka Mission Centre, World Vision, and Changhua Christian Hospital.

In 1985 the Hakka Mission Centre, together with the Bible Society in Taiwan, began translating what will be the first Hakka Bible in Taiwan. This will greatly strengthen the churches! Mark's Gospel came off the press in February, 1987. We hope the New Testament will be finished in three years with the Old Testament to follow.

Women are the backbone of Hakka society. They are tremendous workers. Hakka women have always been this way. In the past, while other Chinese ethnic groups bound their women's feet, the Hakka never did. Instead, Hakka women were expected to do hard labour in the fields alongside the men. Even today you can see Hakka women pouring cement or ploughing the rice fields. If that energy can be released in the Church, things will start to happen. Today, women's groups are being better organized and Bible study courses are being taught. All this will help to strengthen the churches.

At this year's General Assembly the Presbyterian Church in Taiwan made a great step in further identifying itself with the Hakka people. It was decided to create a "Department for Hakka Mission" at the national Church level. This promises to greatly increase the whole Church's awareness of the urgency for an intentional mission to the Hakka people. Perhaps the day will even come when there will be a Hakka Presbytery in the PCT which will further strengthen the work. Over the past two years the staff of the Hakka Mission Centre has visited many Minnan churches to impress upon them the need for "cross-cultural mission" among the Hakka. Some people are quite responsive. However, it can be like asking Canadian Presbyterians who speak only English to learn French and French Canadian culture in order to do mission among French Canadians.

Mission among the Hakka is also mission in a changing context. More and more rice fields are being replaced with small factories and businesses. Most Hakka people join the rest of Taiwan's society in making everything from ceramic figurines to Ford Lasers. Traditional folk religion, saturated with ancestor worship, idols and superstition, is giving way to the new folk religion of materialism. Business offices have their gods displayed and worshipped regularly to help bring in the dollars. The extended family is becoming more nuclear and the generation gap continues to grow. Mission among the Hakka is challenged to be culturally sensitive, strongly evangelistic, comprehensive in its social concern and, throughout, empowered by the Holy Spirit.

The Presbyterian Church in Canada is a partner in mission with the Presbyterian Church in Taiwan among the Hakka. The PCC is present here through two missionary families, the McLeans and the Kims. We are partners in mission with local pastors, evangelists and lay people. The Hakka churches value a missionary presence. Missionaries are still needed to participate in pioneering work. Please pray for the Presbyterian Church in Taiwan as it seeks to proclaim and witness to God's Kingdom of peace, love and justice among the Hakka to the glory of God.

Love

by Edward P. Mason

Jesus said: "Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as you love yourself." (Matthew 22:37 NIV)

Loving one's neighbour as one's self, I suppose, will always be a difficult problem for people to face. So many personal feelings, prejudice and emotions come into play in the development of our likes and dislikes of other people. Throughout our lives as Christians, that message of love of neighbour is preached. Yet, it often remains an ideal rather than a reality. Why?

It seems to me that the problem lies in being told *what* to do but not *how* to do it. We must love as Christ loves us. But we do not have our Lord's pure, selfless love. Our sinful nature continues to interfere in our relationships. We are swayed by our own personal opinions and dislikes as well as by the opinions and dislikes of others.

I believe that the secret behind true love of neighbour lies in God's love being the dominant factor in our expression of love. We must ever seek through prayer that His perfect love purify our imperfect love; that His selfless love become the cornerstone in our relations with "our neighbour" whoever he or she might be. However angry, upset or repulsed we might be with a person, whether an associate or a stranger, that prayer for God's love and compassion must ever remain on our lips and in our hearts. As the Father loves His Creation, and Christ, who even sought forgiveness for those who brought Him to His death, loved His fellow man, so we must ever seek to be a vessel through which the love of the Father and the Son may be poured out upon suffering and sinful humanity. On the night of His betrayal Christ said, regarding his disciples whom God had given him out of this world: "I made you known to them and I will continue to do so, in order that the love you have for me may be in them, and I also may be in them." (John 17:26 TEV). I believe that it is through our obedience to the greatest and most important commandment in our relationship with the Father, that we become true vessels for His love in our daily living.

Fruits of the Harvest

Above: Mildred Gehman in 1968.
Below: Entrance to College of Nursing.

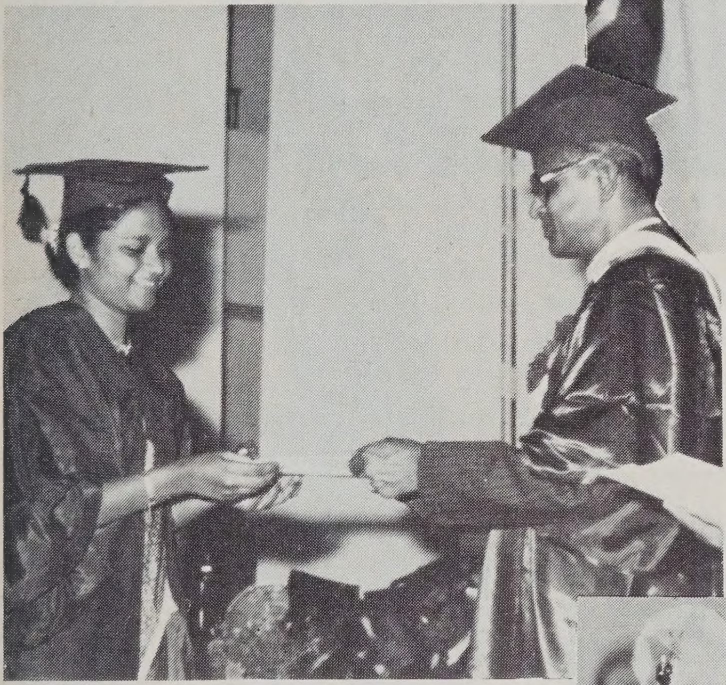
In 1950 Mildred Gehman was called to The College of Nursing, Christian Medical College (C.M.C.) at Vellore, South India. She served there as nursing teacher and Professor of Nursing until 1968.

Since then Mildred has continued to correspond with Violet Jayachandran, her friend and colleague on the College staff. Violet was also a Professor of Nursing and her husband Cyril, a lecturer in the X-ray department. When their first child Sujatha (Suji) was born, Mildred became her godmother.

Suji is a source of great joy to Mildred. As a girl, Suji attended mission school. In October 1986 she graduated from the University of Madras, Vellore and is now

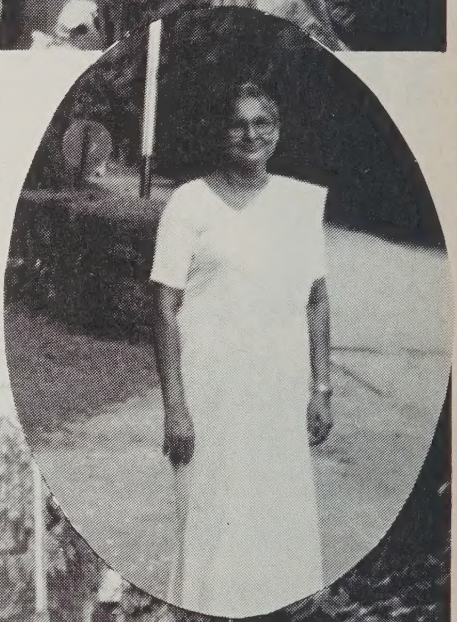
working as an obstetrician in the Rainey Scottish Mission Hospital in Madras with her husband Mahiban Thomas, a pediatrician. Suji and Thomas were married in 1986.

Mildred's hope is that they will continue to work in mission hospitals in India where the need is so great.



Above: Suji as fifth year Med student carrying jasmine chain at convocation in 1985.
Left: Suji receiving degree from Chancellor, University of Madras, 1986.
Bottom left: Suji and Thomas are officially engaged, August 1986.
Bottom right: At wedding reception wearing beautiful malis.

Above: The happy couple and parents.
Below: Private pavilion behind Christian Hospital, Vellore.
Inset: Saramma George, present Dean of College of Nursing.



"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

Luke 10:2 RSV

NEW HORIZONS

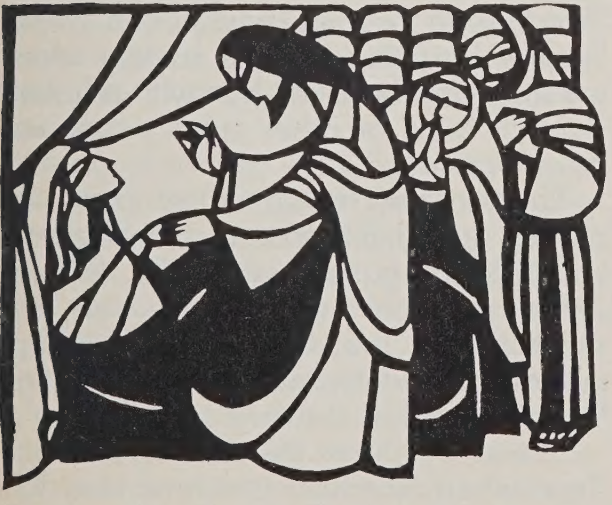
by Marion L. Mundell

A challenge to broaden our horizons for Christ by exploring new avenues of study, prayer and service.

A few years ago the Ontario government expressed concern about the lack of facilities for Senior Citizens to engage in leisure activities. So a series of New Horizon grants became available that enabled senior citizens wishing to bowl or to renovate their place of meeting to apply to the proper authorities and, if their project was approved, it would be generously funded by the government. The group of citizens would have a new experience to broaden their horizons. In our town, one project was a lawn bowling green.

As Christians we too should be looking for "New Horizons". In the words of Ulysses to his shipmates:

> . . . Come my friends,
> Tis not too late to seek a newer world.
> . . . Though much is taken, much abides; and though
> We are not now that strength which in old days
> Moved earth and heaven, that which we are, we are, —
> One equal temper of heroic hearts,
> Made weak by time and fate, but strong in will
> To strive, to seek, to find, and not to yield."*



Paper cut from Nanjing Theological College.

Let us see what new horizons Jesus opened to the women who met Him.

Stand up and glorify God,

In the thirteenth chapter of Luke, we have a brief account of a miraculous cure which concludes, the woman who was bent double "was made straight, and glorified God". The catechism says that is the chief end of life. This message is plain, not only for the disabled person of Bible times, but for us today — don't be trapped in the rut of the daily routine, stand up and glorify God. Only when you stand straight can you see the horizon.

The Bible does not record how Jesus became acquainted with Lazarus of Bethany and his two sisters Mary and Martha. But, it is evidently no stranger whom Martha addresses in Luke 10:40-42:

***Alfred Lord Tennyson**

> "Lord dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

A writer in the devotional booklet *Upper Room* commented, "When Jesus spoke with Mary and Martha, he didn't correct Martha for wrong-doing. Instead he simply said Mary had chosen to do what was better."

We cannot physically sit at the feet of Jesus and listen to His words, but we can follow Mary's example spiritually as we read and study our Bibles daily, alone or in groups. This is another horizon, offering ever broadening views. Each time you study a scripture passage, you may find a new message just for you.

Study the Bible daily.

Nor can we dismiss Martha's dedication on the basis of this passage alone, for when Jesus came to Bethany after Lazarus' death, Martha, ever the thoughtful hostess, goes out to meet him. Their conversation is recorded in John 11 where Martha says, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

When Peter made a similar statement he was acclaimed by Jesus, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . upon this rock I will build my church."

Martha's faith is strong and the avenue of service by which she puts her faith into action is described in a short essay by Saint Teresa of Avila entitled *Comfort for Martha:*

"God does not conduct us all the same way. It may chance that those who think themselves to be lower than all may be the most exalted in the eyes of the Lord: and though every soul is called to prayer, it does not follow that all must be contemplative. It is impossible, and she who is not contemplative might be greatly discouraged if she did not understand this truth that contemplation is a gift of God and it is not necessary for salvation; nor is it required of us as a condition of our reward, nor are we to think that anyone will demand it of us.

"Martha was holy, though we are not told that she was contemplative; and what more do you want than to become such as that blessed woman, who deserved so often to entertain Christ, our Lord, and to give Him sustenance, to serve Him, and to eat at His table? If she had been like her sister Mary, rapt in contemplation, there would have been no one to give to eat to this Guest.

Serve those in need,

"Remember it is necessary that someone should cook the food, and think yourself happy in serving with Martha; recollect that true humility largely consists in being ever ready to be satisfied with what the Lord wishes to make of us; and always consider ourselves unworthy to be called His servants."

There are always new horizons of service in this field, for there are always hungry people to be fed. Locally, people can volunteer for such activities as *Meals on Wheels*, assisting in food banks; universally we can aid the starving people of the Third World through Presbyterian World Service; and through our society when we support school children with scholarships in India or other areas where we have workers.

The third new horizon which comes to mind is recorded in the nineteenth chapter of John's gospel, verses 26, 27: As Jesus hung on the cross, he "saw His mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

"Then saith he to the disciple, Behold, thy mother! And from that hour that disciple took her unto his own home."

Be involved with people.

All of us must face grief in our lifetime, though none so agonizing as Mary's while she watched her eldest son dying on the cross. But Christ's intent is clear: don't let grief ruin your life. Other people need you. Look for new relationships. Give your beloved dead into the loving care of God the Father and get on with living.

If we become involved with other people, then it follows we will be constrained to pray for them. This can be difficult, but paradoxically can be most rewarding. It is much easier to pray for people we know, so when we read material like the *Glad Tidings*, missionary profiles and the *Presbyterian Prayer Calendar* we can intercede intelligently for people around the world.

This to me is the Biblical basis for the purpose of the Women's Missionary Society: *Study*, *Prayer* and *Service*. — These are the horizons to which Christ calls us "to strive, to seek, to find and not to yield."

—Scripture passages are from the King James Version

The Silent War

A Grade Seven Student Reflects on Christmas

by Jay Smith

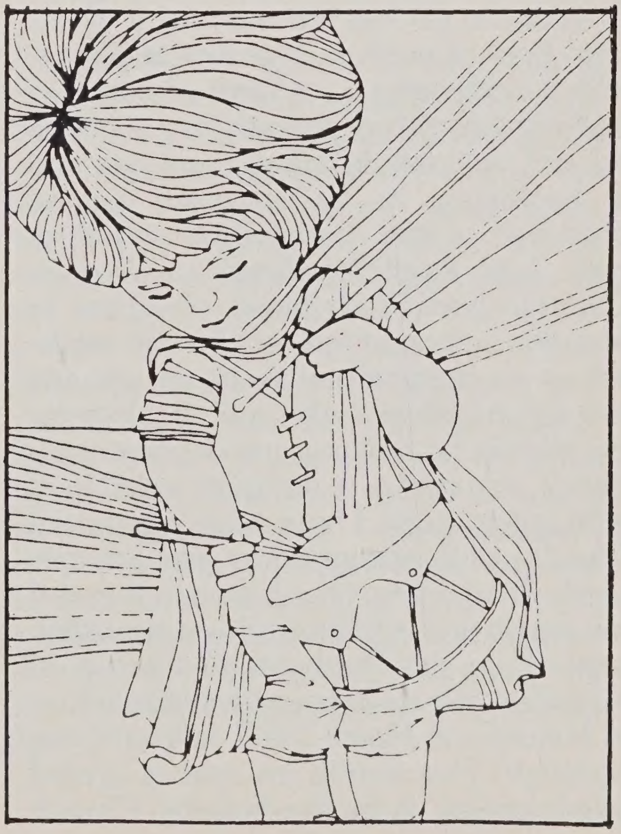
"What is a silent war?" you ask. I shall tell of a silent war that is waged unnoticed around us at Christmas time.

"Christmas is a time of joy", everyone says. With presents, toys, and decorated Christmas trees, it's a time the whole family can enjoy. Sister stands underneath the mistletoe waiting anxiously to be kissed. Little Bob gets a ten-speed bike. Before your family is spread a gorgeous meal. You all sit around a big oak table ready to enjoy the feast before you. Then father stands up and says a short prayer. But tell me, as we pray are we so wrapped up in material things that we don't listen to what we say? This is the silent war! Slowly, quietly, but surely Jesus has been pushed out of his own birthday.

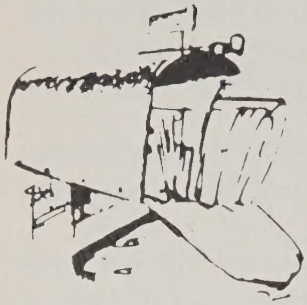
Many years ago on Christmas day a child was born. That child grew up to give the world the greatest gift — the gift of life. That young man was Jesus, and he died so we could live. Now he looks down from heaven crying out to us to remember the real meaning of Christmas.

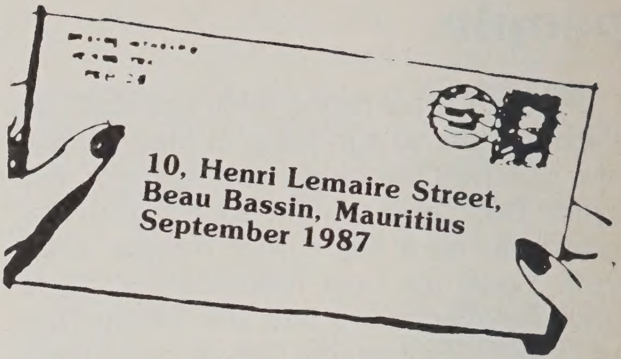
Yes, Christmas should be fun, but remember it's Jesus's birthday. He loves and cares for us but is sad many of us forget him on his own birthday. Jesus cannot fight this silent war alone. He needs you. So this Christmas, please say a prayer, remember to give thanks and try to help other people. By doing this you will help Jesus win the silent war.

Bothwell Times. Used with permission



Dear friends,





10, Henri Lemaire Street,
Beau Bassin, Mauritius
September 1987

We have just celebrated the fifth anniversary of our arrival in Mauritius, which hardly seems possible until we dig out our photo albums and look at pictures of the children when they were setting off for school just after our arrival: Jonathan has lived almost half of his life here! Now he is well into the routine of secondary school and Alison will return to Scotland in January to finish her secondary schooling.

Five years was to have been our term in Mauritius but the leadership development work within the Presbyterian Church of Mauritius which I was originally asked to do has led me into a whole new field of work in theological education by extension — a form of basic lay training which has proved very successful and valuable in many countries and is beginning to be accepted in the churches of the "developed" world as well. Last April the Anglican, Roman Catholic and Presbyterian churches in Mauritius covenanted together to establish an ecumenical programme to provide training in biblical studies and theology for lay people by making use of correspondence education techniques combined with group work. I have been appointed Director of the programme and am currently dividing my time between this and my parish and administrative responsibilities within the Presbyterian Church of Mauritius. We have been invited to return to Mauritius in March 1988, following our furlough. This month my role as central administrator of the Presbyterian Church will be taken over by one of our leading elders, Emmanuel Braunau, and next August David White will return from his theological studies in France and the United States to take on my parish responsibilities. I shall then be free to devote myself full-time to the T.E.E. programme for the rest of our two-year term.

Emmanuel Braunau, who is 47 years old and the father of four young children, is taking early retirement after 30 years of government service to work for the Church as our first Synod Clerk — in fact, our first administrative officer of any sort (apart from me)! He is a man of deep wisdom and Christian commitment and we are very grateful that he has offered himself for full-time service in the Church. Please keep Emmanuel in your prayers in the coming months.

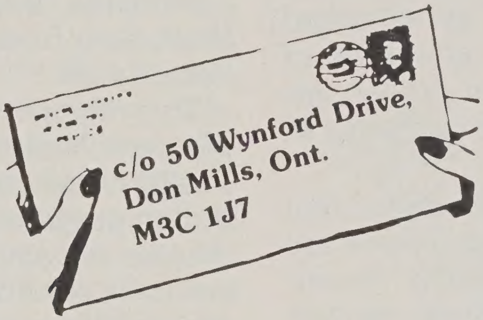
Jonathan and I leave Mauritius on furlough on the 11th November and Liz and Alison follow on the 6th December, once Alison has completed her "0 levels". I shall be doing deputation/itineration in congregations of the Presbyterian Church in Canada and the Presbyterian Church (USA) until mid-December and again in January. We will all be together in New Westminster, B. C. to celebrate my mother's 80th birthday and Christmas and then we shall travel to Toronto for meetings, medicals, etc. before Liz and the children go to Scotland to settle Alison into her new school and I return to the deputation trail. We shall all be in

Scotland for the month of February for some rest and holiday before returning to Mauritius in March.

Living on a tiny island in the middle of the Indian Ocean we have grown even more aware of the interdependence of the world's nations and cultures. Mauritian eyes are quite literally turned out upon the whole world: the country trades in everything from sugar, knitwear and "Swiss-made" watches to hashish and heroin (a problem the country is making some effort to combat) with all comers. Tourists are pouring in in ever-increasing numbers. Pilgrims leave regularly for Rome, Mecca, the Ganges and the shopping paradises of Europe, South Africa and the Far East. In spite of a booming economy, with a rapidly-falling unemployment rate and next to no inflation, many Mauritians still dream of brighter futures abroad, in particular members of the Creole community from which most of our Presbyterians come. Pray for Mauritius, for the Church in Mauritius and for us as we work with the Church in its struggle to be faithful to Christ and the Gospel in the midst of economic, cultural and social changes which have provoked much uncertainty.

May the Grace and Peace of Christ be with you all.

Brian, Liz, Alison and Jonathan Crosby



As I am in the process of winding up five years in Malawi, I have been reflecting on how much Malawi and the friends I have made here have become a part of me. I've grown accustomed to a different lifestyle; my perspective in many areas has been altered; and I have discovered new and far reaching bonds of friendship. Consequently, I am wondering what it will be like re-establishing relationships in Canada and trying to settle back into life there once again. I am finding it disconcerting to be pulling up roots and moving on just at the point when I am beginning to feel settled. It has been a poignant reminder to me of how we must always be ready and willing to go where God leads us. If we can maintain an attitude of openness to God's direction, we discover that our desire for stability is satisfied when we are grounded in the steadfast and unchanging love that God has for us, while it is the continual transformation that this relationship brings about in us that provides the dynamics which makes our lives interesting. We find that the security we crave is not found in places and situations, nor in people, but in resting in God's love for us and in becoming the people God created us to be. Journeying with God often involves change of place, situation, and relationships, but doesn't necessarily mean that when we move on we leave behind what these have meant to us and have taught us. When I leave Malawi I will not be severing myself from my relationships and experiences here — I will be taking them with me and it is their influence which will greatly determine the way in which I enter back into Canadian life.

Clara Henderson

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WOMEN PRAY *Edited by Karen L. Roller. Published by The Pilgrim Press, NY. Price $5.55*

Women Pray is a collection of prayers by lay and clergy women which was prepared by the United Church of Christ Coordinating Center for Women in Church and Society (USA). Under the themes: *Women Together, Woman to Woman, Images of God, Times of Trouble, One in the Spirit, Open to Nurture, Called to Serve, Open to Change, Strength in the Struggle, Moments of Thanks, Sending Forth,* the prayers are related to special times and situations in women's lives.

There are some concepts included that you might not agree with and there are sections that refer particularly to "American" women; however, most women using these would want to adapt the prayer to fit Canadian situations and issues.

The prayer entitled "Go Forth in Mission" is particularly helpful.

SONGS FOR A GOSPEL PEOPLE

Published by Wood Lake Books.
Spiral bound $6.95.

Songs for a Gospel People is a distinctly Canadian hymn book, reflecting our world-wide and ecumenical heritage. It recaptures the best of our tradition, and selects the best of what's new in hymnody. While intended as a supplement to The Hymn Book (1971), of the Anglican and United Churches, other denominations will find it equally useable.

Begun as a small project intended for one Conference of the United Church, it blossomed into an international project. Pre-publication sales reached a phenomenal 150,000 copies!

Songs for a Gospel People contains well-loved hymns, revised versions of hymns and brand new material, including selections by Canadian writers. Guitar chords are provided and the notes and music are easy to read. This book will be a valuable addition to your music library.

MINISTRY WITH SENIORS

Compiled by R. Scott Kearns.
Edited and produced by Outreach Committee, Baptist Women's Missionary Society, Toronto, Ontario.
Price $4.25.

This manual, prepared for the Baptist Women's Missionary Society, contains a wealth of information and guidance for church programming with seniors. Each chapter in point form identifies key factors to be considered when working with seniors both as individuals and in groups. This format makes the book useful for planning new programmes as well as evaluating programmes that already exist.

The writer provides suggestions to programme leaders on how to compensate for physical changes that take place during the aging process. Thus instead of narrowing the possibilities of topics and activities for seniors, one finds ways of adjusting the presentation so that all can participate and enjoy a wide variety of experiences.

In concise point form there are programme suggestions ranging through travel, history, music, health and consumer education to entertainment and craft projects. Those WMS groups that have many senior members would find this manual helpful in planning their study programmes. As well it will be very useful to groups who wish to minister with seniors in their community or congregation.

Barbara Woodruff

AND EVERY WONDER TRUE *by Herbert O'Driscoll. Published by Wood Lake Books, Winfield, B.C. Price $9.95*

"And Every Wonder True" is an anthology of Herbert O'Driscoll's writings over the five-year period from 1981 to 1985 when Dr. O'Driscoll wrote the back page of The United Church Observer.

Presbyterians who were fortunate enough to attend Congress '87 in Winnipeg this year will not easily forget Dr. O'Driscoll. He and Dr. John Savage were the two keynote speakers.

When he first came up to the microphone, Dr. O'Driscoll asked in a rather quiet, soft spoken Irish voice, "Is it alright to take this microphone off the stand?" I sat back, trying to get comfortable for what I assumed would be another average speaker. Then he began. I don't recall hearing a man speak as this man spoke. I obviously wasn't the only one, the room was packed with several hundred people and you could have heard a pin drop. It wasn't just his Irish accent, although that added to the charm, it was the way he used words to paint pictures on the canvasses of our imaginations. When he spoke it was quite literally as if I had a T.V. set turned on in my head. Fortunately, Dr. O'Driscoll writes in as spellbinding a way as he speaks.

Dr. O'Driscoll is Rector of Christ Church, Calgary, Alberta, a Dublin Gold Medallist in Oratory at the University of Trinity College and author of such books as "The Unshakable Kingdom", "One Man's Journal", "Portrait of a Woman" and "The Sacred Mirror". He has been involved in several television scripts for CBC and can be heard daily on the radio in Vancouver.

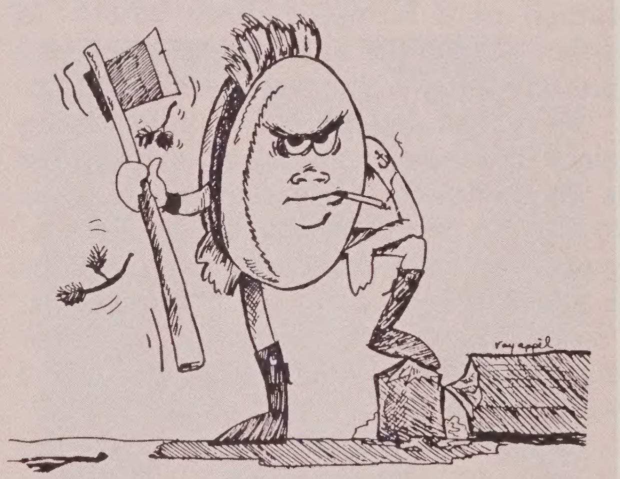
"And Every Wonder True" could be read as a daily devotional guide, this is the way I read it the first time. Now I find myself going back and re-reading it for the sheer beauty of the language. I get something new out of the 51 selections every time I read them. I am sure you will too.

W. N. Stevenson

Hamburgers Killing Trees?

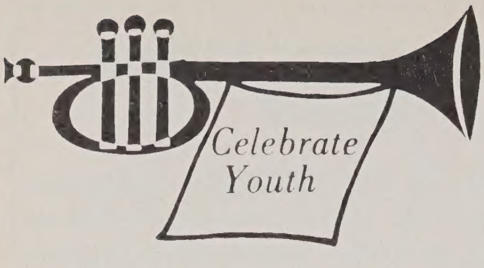
A report in *NEWSWEEK* magazine (September 14, 1987) decries the use of rain forests in Latin America for grazing beef cattle. These cattle are being fattened to produce hamburger for North American fast-food outlets. (It takes 55 square feet to produce enough grazing area for a single all-beef patty!) U.S. pet food companies also obtain cheap meat from Central America.

At least 260 rain-forest acres disappear daily, environmentalists say. At that rate, the last refuge for half the planet and animal species on earth will vanish in a single human lifespan.



Environmentalists called for a boycott of fast-food outlets until they stop using Central American beef, 90 percent of which goes to the United States. *Burger King*, one of the biggest buyers, recently told its suppliers to stop buying the south-of-the-border meat.

Reports from *McDonalds* (who deny they use such beef) indicate that chain is doing away with the present plastic container containing chemicals that may destroy the earth's protective ozone layer. Let's hope it's not too late to save the ozone layer and the rain forests too. Think about these things the next time you eat out.



Christmas 1987

Once again we celebrate the birth of the Prince of Peace. December '87 also marks the close of the International Year of Shelter for the Homeless. For a meditation one might combine these two events and deal with them from the perspective of the people involved.

The earthly family of our Lord was forced to flee because of the tyranny of Herod. Like other refugees they wandered from one country to another in search of a home, a place where, in peace, they could raise their children and provide them with a stable environment.

Mary and Joseph found their resting place, but there is a sense in which Christ is still homeless, still searching for a place to stay. In the church we often use language that speaks of Christ as looking for a resting place, a home in our hearts. "Behold", he says, "I stand at the door and knock. If anyone opens the door I will come in."

Our world, in many respects, has not changed. There are still doors that are closed. There are still many who are homeless, hungry, searching for peace. There are many of us who could help to meet the needs of the world if we tried. As the title of a children's book puts it — *We Can Do It!* It contains suggestions of ways the children of God of *all* ages can work together to bring "peace on earth."

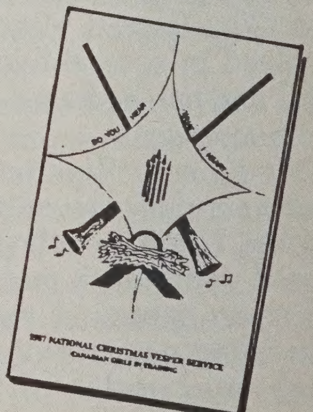
Peace means more than absence of war and the destruction of instruments of war. It means learning to understand and love people of all races and creeds. It means watching our tongues and our actions so they truly encourage peace, not racism or snobbery. It means looking at the world through the eyes of Christ and extending God's help through our lands. It means walking the extra mile in the footsteps of Christ to take God's love and peace to a needy world. It means holding the whole world up before God so that it may become a blessing, a sanctuary for all God's people.

Lois Powrie

CGIT VESPER SERVICE

During December Canadian Girls in Training groups in churches across Canada will present "Do You Hear What I Hear?", the 48th annual Christmas Vesper Service of the National CGIT Association. Drama, music, scripture and candlelighting highlight the theme as the service portrays and ponders the familiar sights, sounds and attitudes of the Christmas season.

Listen to the sounds of Christmas and celebrate the gift of Christmas with CGIT girls and leaders in your church or community. Vesper Service offerings are the major source of income for the National CGIT Association in its work with girls 12-17 in Baptist, Presbyterian and United Churches.


DO YOU HEAR WHAT I HEAR
1987 NATIONAL CHRISTMAS VESPER SERVICE
CANADIAN GIRLS IN TRAINING

“ATLANTIC MISSION SOCIETY” COMES INTO BEING

“We gathered as the Woman’s Missionary Society — Eastern Division, we rise as the Atlantic Mission Society.”

With these words from outgoing President Mrs. Winnifred Bean, the 111th Annual Meeting of the Woman’s Missionary Society (Eastern Division) came to a close. The 80 delegates, who gathered in Sydney’s Bethel Presbyterian Church from September 23-25, were joined by many visitors, guests and friends during their two-day meeting.

A focus of discussion at the Annual Meeting was, of course, the proposed name change. For many women, the words “Woman’s Missionary Society — Eastern Division” were much more than the name of an organization: they symbolized a lifetime of involvement as women in the mission of the Presbyterian Church in Canada. It is to the credit of the women assembled that the discussion and vote by secret ballot was handled with great sensitivity.

The name change indicates a much more profound change in the purpose and membership of the Society. Although it is expected that women will continue to provide the leadership and make up the majority of the Society, membership is now open to women *and* men. The commitment of the Atlantic Mission Society to education and nurture of children and youth will involve girls and boys. It is hoped that new kinds of groups will be initiated, including those involving young adults and couples.

Special guests at the Sydney, Nova Scotia meeting included Dr. John Robson and Ms. Patti Talbot. Their words helped bring to life different faces of the Presbyterian Church involvement in mission. Dr. Robson, retired minister of Queen Street East Church, Toronto, spoke of mission in the inner city. Patti Talbot talked of the mission partnership of Presbyterians in Canada with Korean Christians in Japan.

Newly elected President Mrs. Betty Lutz leads a Society whose membership is committed to respond creatively to changes in church and society and to maintain the vital stance of Christian Mission and witness.

Retirees Report:

Saskatoon, Saskatchewan is the home of retired missionary **Agnes Hislop**. Like most of our retired staff, Agnes leads an active life. She is a member of St. Andrew’s Church, Saskatoon and is still very active in WMS work.

Agnes has spoken in most of the congregations in Assiniboia and North Saskatchewan Presbyteries at Sunday services, in addition to attending weekly meetings and doing pulpit supply.

In her “spare” time Agnes enjoys hearing the Saskatoon Symphony Orchestra, reading and visiting with neighbours.

NEWS

PROJECT NORTH ENDS

TORONTO — Project North, an ecumenical coalition supporting the rights of Canada's native people, is going out of business at the end of the year. A report in the United Church Observer magazine cited internal staff problems and differences among the church partners over the project's work as factors. In operation for 12 years, the coalition included representatives of The Presbyterian Church in Canada, among others. (EPS)

TAIWAN GOVERNMENT CRITICIZED

TAINAN — Leaders of Tainan Theological College and Seminary have protested government refusal to allow Justus Freytag, a West German scholar invited by the seminary, to enter Taiwan. Freytag was given a visa, but refused permission to enter Taiwan at CKS International Airport. According to seminary president Chang Te-Shiong, the authorities' action has "aroused the resentment of churches and academic institutions around the world" and has "undermined the credibility" of Taiwan's overseas representative offices, and "compromised (its) reputation . . . in the international community of nations." Earlier this year, the government refused to issue a visa to South African church leader Allan Boesak, who was invited by the Presbyterian Church in Taiwan to be part of its General Assembly. The denomination protested that "the refusal may give a wrong impression to our people as if our country is supporting racial discrimination." The seminary is a PCT institution, in co-operation with the Episcopal (Anglican) and Methodist Churches. (EPS)

FAMOUS ICON RESTORED

Work has finished on the restoration of one of the most famous icons of the Russian Orthodox Church, that of Saints Boris and Gleb. This icon, which is displayed in the Russian Museum in Leningrad, is believed to have been painted in the mid-14th century. Restoration work took almost eight years to complete.

According to a report by the Soviet news agency TASS, the results of restoration have exceeded all expectations, and visitors to the museum can now see the icon "in its original state".

Keston College comments that the presence of icons in museums rather than churches has been a source of grief for the Russian Orthodox faithful since Lenin's 1922 decree on the confiscation of church valuables. In recent years, there have been increasing calls for the return of icons — which are an integral part of Orthodox worship — to churches.

HEBREW LANGUAGE RELEGALIZED?

Rabbi Adolf Shayevich, Rabbi of the Moscow Choral Synogogue, visiting the USA with a group of Russian Orthodox churchmen, said *(Washington Post)* that a new Soviet law encouraging self-employment will permit private tutoring — including the teaching of Hebrew. During the recent election period in the Soviet Union, leading refusenik Iosif Begun was given assurances by local candidates that any individual wishing to arrange courses in Jewish history, music, or Hebrew would receive their support. Begun had written to the authorities stating that he was prepared to vote only for a candidate who would respect the Jews' right to study their cultural heritage. (KNS)

CHURCH LEADERS MEET ON CHILDREN, APARTHEID

HARARE (Steve Askin and Jan Lippincott) — Childhood is being stolen from South Africa's youngest apartheid victims, Frank Chikane, the powerful preacher who is general secretary of the South African Council of Churches, told the International Conference on Children, Repression and the Law in Apartheid South Africa (here, 25 September).

Convened by Anglican Bishop Trevor Huddleston, and attended by lawyers, psychologists and anti-apartheid campaigners from 30 countries, the conference launched a global crusade against mistreatment of South Africa's children. Huddleston emphasized that children are being punished for their fearless resistance to injustice. He said the youngest victims of apartheid are "also leaders in the struggle," braver than their parents in demanding change.

Testimony from victims, plus hundreds of pages of memoranda and legal analyzes from the International Defence and Aid Fund for Southern Africa (IDAF) and the South African Detainees' Parents Support Committee (DPSC), described a systematic campaign against South Africa's children with details, shocking even for those who have long known of apartheid's violence.

Using the South African Government's own, probably understated, statistics, IDAF and DPSC reported that, in 1984-1986, 1000 children were wounded and 312 killed by police gunfire; more than 173,000 South Africans under the age of 18 were held "awaiting trial" in police cells; 18,000 children were formally arrested for participation in anti-apartheid protests; 11,000 children were detained without trial, including children under nine years old and even a month old baby, and torture is part of the prison routine. In one study of 65 detained children, all but one reported suffering physical assaults. (EPS)

BIBLE TRANSFERRED TO "CHIP"

SYDNEY — "And God's word became a silicon chip" is the headline on an announcement of an "outstanding leap forward in the world of literature, communication, and technology" here last month. Under the auspices of the Bible Society in Australia, the text of the Bible (King James Version), a concordance, and a Bible dictionary have been transferred to a two-centimetre-square silicon chip. (EPS)

ETHIOPIAN RESETTLEMENT QUESTIONED

Church agencies in Ethiopia have expressed concern at the future implications of villagization and resettlement policies in the country, and the possible effect on church development work. Since the resettlement began in 1985, numerous people have been forcibly displaced. A communiqué issued at the end of a recent joint meeting of the Ethiopian Orthodox Church, the World Council of Churches and other ecumenical agencies, said the truth was very complicated. The Ethiopian government, according to participants, saw resettlement as one way to reduce support for Eritrean and Tigrean liberation movements. But they agreed that the resettlement plan had some merit in that people were moved from severely damaged land in northern Ethiopia to fertile underutilized land in the South and West.

ONLY ESTONIAN PRIEST DIES

The only Roman Catholic priest working in Estonia, Fr. Michael Krumpan, died on 14 July in Tallinn, according to Kathpress. He was 64, and since 1965 had been the only parish priest in Estonia. Of the six parishes of the prewar diocese of Estonia, only one remains — the parish in Tallinn. The bishop and all the priests at the time of the Soviet annexation of the country during the Second World War were arrested and died during their imprisonment. (KNS)

wms highlights

PRESBYTERIAL NEWS

Erskine Church, Dundalk was a charming setting for the Fall Rally of the **Bruce-Grey** Presbyterial, held on September 17. Hymn singing led by Betty Lennips of Chesley and accompanied by Dorothy Taylor, Paisley helped to assemble seventy-seven members in the sanctuary of the church.

The Mission Study "Peoples and Churches of the U.S.S.R." was introduced by Anne Marie Morgan of Walkerton and her committee: Carol Mackowski, Marion Reid and Betty Lennips who used the Icon cards to conduct a Bible Study on Hebrews 12:1.

Joyce Bereowski from the Canadian Bible Society was busy during the delicious salad plate lunch with her display of books, pins and paper products. The afternoon session was spent viewing the video prepared for the study "A Glimpse of Heaven — Easter in the Soviet Union". This film portrayed a Russian Orthodox Easter Church Service in the Soviet Union. A trio consisting of Joanna Heerschap, Brenda and Muriel Calder from Holstein blended their voices during two very pleasant songs prior to the worship service. Donelda MacKinnon, Laura Hendry and Katy Campbell of Tiverton conducted a worship service.

The Fall Rally of **Peterborough** Presbyterial learned how "Mission" can happen as they listened to the Rev. Robert and Mrs. Priscilla Anderson of Scarborough describe their work with the Korean Christian Church in Japan. They spent twenty years in Japan working mainly with the Koreans, but also trying in every way possible to unite the Korean and Japanese people. The Koreans are now becoming proud of their own culture and no longer try to appear as Japanese. St. Andrew's Church, Warkworth hosted the rally September 23.

Mrs. Jackie Kelly and Mrs. Faye MacMillan started the evening with a lively gospel sing-song. President Mrs. Audrey Jeffery called the meeting to order and led in prayer. The worship was given by the Marce L. Wood group from Cobourg and six women from Warkworth sang a beautiful anthem "The Lord's My Shepherd".

The Andersons who were introduced by Mr. James Ballard, showed slides and many artifacts of the Korean and Japanese people. They were thanked by Mrs. Holly Hall.

The Fall Rally of **Glengarry** Presbyterial was held on September 17 in Kenyon Church, Dunvegan on a beautiful sunny day. Eighty-two women registered.

The theme was "Mission in Christ's Way" which has been chosen for the World Conference on Mission and Evangelism because it is the call to obedience and to faithfulness to doing God's will.

Mrs. Stanley MacCrimmon welcomed the women, mentioning that the Skye Auxiliary had presented a Life Membership Certificate to Mrs. Gordon Fresque, Presbyterial President and three other members.

The Rev. Patricia Hanna was introduced as the new assistant minister at St. John's Church, Cornwall. She has experience in all aspects of church organizations and was a teacher professionally.

Miss Lynda Hoffos, A.E.C. introduced the study for 1987-88. Highlight of the afternoon session was a musical presentation by Mrs. Linda Carmichael, with songs, some composed by her and with her own guitar accompaniment. Humorous readings and a mix-up game followed. Those who wished to visit the Glengarry Museum had time before returning home.

The Annual Fall Rally of the **Hamilton** Presbyterial was held September 26th at Caledonia Church, the theme "We've Got Something to Share".

We were welcomed to Caledonia by Mrs. Frances Berry, President of Salem Cottage WMS, and after a short Worship Service conducted by Wilma Butter and Helen Billiald and a solo by Mrs. McMillan, the filmstrip "Sights and Sounds of the U.S.S.R." was shown. The group divided up and visited learning centres to introduce the Mission Study which included such imaginative activities as sampling borscht and honey cakes, making Russian flags and playing a game.

After lunch May Nutt, Executive Secretary of the Society, spoke regarding the duties of our Area Educational Consultant, Evelyn Murdoch. Guest speaker, Dorothy Ruddell, Treasurer of Council left everyone with much to contemplate as Christian missionary women in a changing world.

The afternoon ended with Bible Study conducted by Evelyn Murdoch, who led us into the many aspects of the work of the women of the Bible, and their many attributes.

ANNIVERSARIES

Wednesday, September 9 was a beautiful day for the 100th Anniversary of **Barrie** Presbyterial as over 90 women gathered at Horning Mills, Ontario.

President Irene Boyes opened the meeting with a welcome to everyone. Bill Elliott sang "The Wonder of it All", accompanying himself on the guitar. Bradford WMS conducted the worship service which included the singing of "Everyday People".

The Rev. Neil Mathers of Duntroon led in bible study using our theme "Equipped to Serve" based on Exodus Chapters 3 and 4. As God equipped Moses to serve, God can equip each one of us to serve if we let him.

After dinner we enjoyed a rousing singsong with Bill Elliott leading.

A musical presentation by the Vankoughnet WMS and friends told of their forty-nine years in service and a terrific historical skit by Collingwood women familiarized everyone present as to what it must have been like organizing the first Barrie Presbyterial.

The Communion service by the Rev. Barry Luxon of Creemore was a perfect end to a perfect day.

Several groups had an historical display and about thirty women wore period costumes.

LOCAL NEWS EVENTS

Youth Certificates Presented

Youth Certificates of Recognition were presented in 1987 by Mrs. Carol Mackowski, President of the Agnes Tolmie Evening Auxiliary (WMS), St. Andrew's Church, **Southampton,** Ontario, to Miss Jennifer Hunter, for her work in the Church School, and to Miss Kerrie-Lynn Matheson, for her participation in the music of the church. Both girls have been faithful and dependable workers.

A Certificate of Recognition was presented to Miss Pamela MacIntyre by St. Luke's Auxiliary, **Finch**, Ontario on Rally Day, September 20. Pamela has been active in Sunday School, Junior choir and caring for the babies and preschoolers during the church service. She plays in the Band at Tagivi S.S. and also is involved in 4H Club work.

Bursary Fund Established

The Beatrice Scott Evening Group of Tolmie Memorial Church, **Port Elgin**, Ontario has started a Bursary Fund in honour of Beatrice Scott. Interest from the Fund will be used to assist a student in the Bhil Field, India. The group felt friends of Beatrice Scott might like to contribute.

Contributions are being received by the group until the end of 1987. Cheques should be made out to the Beatrice Scott Evening Group and sent to Mrs. Irene Eby, 685 River Street, Box 2141, Port Elgin, Ontario N0H 2C0.

Minister Emeritus

Photo: W.N. Stevenson

Fifty years of witness and service were celebrated at St. Mark's Church, Don Mills, Ontario on Sunday, September 27 when Mac Ransom was named "Minister Emeritus". In the 50 years since his ordination, Mac and his wife Gerry have served the Church in many areas including China. At the surprise party Mac was honoured with the personal greetings of many family and friends who attended and through a book of letters.

In The World - BWM News

CANADA

The first worship service for a new ministry to Spanish-speaking people in Toronto was held in University Presbyterian Church on September 6th. The Board of World Mission has appointed the Rev. **Raul Pacheco**, who had previously been working with refugees in Montreal, to minister to this new congregation. Another ministry was established by the Presbytery of West Toronto eighteen months ago among Portugese-speaking people. They meet weekly in Dovercourt-St. Paul's Church, averaging 70 persons at the morning service and 50 in the evening, with an active Church School and midweek activities.

LEBANON

Last year the Rev. Dr. **L. E. (Ted) and Mrs. Betty Siverns** joined the Near East School of Theology, Beirut, which has been suffering acute faculty shortage, due to the forced departure of many teachers, especially Americans. In a recent newsletter the school expressed appreciation for them, "realizing that by being in Beirut, ... (they) have taken extra risk."

TAIWAN

The Ami Presbytery of the Presbyterian Church in Taiwan organized its Overseas Mission Committee in 1986, and has appointed its first missionary couple to service in South East Asia. Seven Ami missionary couples have previously served in Malaysia under the Mustard Seed Organization, but this is the first mission programme of a tribal Presbytery. Meanwhile the Paiwan Presbytery celebrated the 40th anniversary of the first preaching of the Gospel among the tribe. More than 3000 people attended, giving an offering of Taiwan $700,000, of which $200,000 was designated for overseas mission work.

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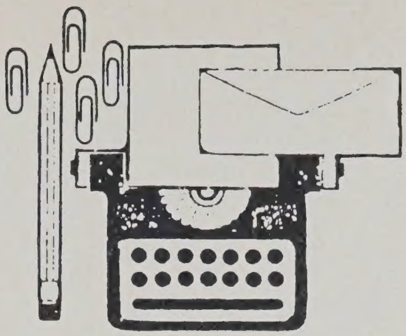

Dear Mrs. Stevenson,

Today after returning home from a trip into White Rock to attend the WMS Rally, I was greeted with the October issue of Glad Tidings. With heart pounding in eager anticipation I leafed through the pages, searching for the article with regards to our St. Paul's Hymn Sing.

What a lovely surprise greeted my eyes — you placed it on sea blue-green background thus making it so prominent and so much more than I expected was printed. What joy I felt! The rest of the Ladies' Group will no doubt be thrilled at the coverage of this special event at our church.

I have already read "With Open Eyes", and "The Detachment" as well as "A Teenager's Cry". They were so beautifully written delivering such poignant messages. I am so glad I am now receiving your magazine, thankful to God that He should whisper in that lady's ear causing me to write to you.

I close with much gratefulness to you and your staff.

Sincerely,
J. Neville

Dear June,

Catching up on the newspapers that had accumulated during the summer I read of the death of Miss Nellie Smith. What a great woman she was. How much the WMS owes to her!

I remember many years ago she and I were guests at a banquet, she because she was treasurer of the WMS, was guest speaker. I was Presbyterial president at the time.

When she sat down at the conclusion of her address she said to me, "You probably thought I was hitting them rather hard but I looked around the room and totaled up the cost of the hats (we wore hats back then) and the hairdos and I figured they needed to hear it."

In the years since I have often thought of her words. Yes, I will remember Nellie Smith.

Flora Cleghorn

In Remembrance

Mrs. Marjorie Ferguson
St. Andrew's, Bowmanville, Ont.

Mrs. Bess McDonald,
Knox (Galt), Cambridge, Ont.

Mrs. Thelma Aitken,
Cooke's, Chilliwack, B.C.

Mrs. (R.) Isabell Cairns,
St. James, Forest, Ont.

Mrs. Irvine Young,
Knox, Goderich, Ont.

Mrs. Eva Hobbs,
St. Andrew's, Hagersville, Ont.

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St. Andrew's, Watford, Ont.

Mrs. Hazel Staveley,
St. James, Winnipeg, Man.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

Christmas

How do we know you, Lord?
Not in the driving winds
Of our ambitions,
Or the loud earthquakes
Of our deeds.
Nor in the burning fire
Of our passions,
But in the small voice
Of your Holy Child.
Teach us to listen, Lord.

Author Unknown

Happy Holidays